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Vol. IX.

*All the Profits, after supporting the Work, will be devoted to
the Support of Foreign Missions.*

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THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 6. SEPTEMBER, (PART II.) 1813. VOL. IX.

MISCELLANEOUS.

THE MISCONDUCT OF PROFES-
SING CHRISTIANS MUCH EXAG-
GERATED BY THE ENEMIES OF
THE GOSPEL.

The following well written essay is taken from the Edinburgh Christian Instructor, (an able and evangelical work,) for Aug. 1810.

It is objected to Christianity, that many of those who profess to be regulated by its spirit and laws, instead of being better, are often much worse than other men; and that even some of its ministers, who have studied it most, and should know it best, are themselves addicted to the follies and vices of the world.

This objection, indeed, is seldom proposed in a formal way by the more honest and rational opponents of our religion; because they could hardly do so, and at the same time hope to preserve their reputation as philosophers. But the objection is, nevertheless, substantially contained, and artfully urged, in those sneering attacks which they delight to make on the character of misguided zealots, and in that ill-dissembled eagerness and affected regret with which they proclaim the failings of the righteous. It is employed, as a triumphant answer to all our arguments in favor of Christianity, by the ignorant, the thoughtless,

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and the profligate, who are either incapable of reasoning, or unwilling to reflect deeply upon the subject, and who form a large proportion of the unbelieving class of mankind. And it will frequently obtrude itself on the notice, and distress the feelings, of well-intentioned Christians, when they see the unsanctified deportment of those who call themselves by the name of Jesus, and from whom they are naturally led to expect the brightest examples of piety and virtue. On these accounts, it will be proper to consider the objection somewhat particularly, that we may be satisfied how much reason our adversaries have to be ashamed of it, and how very little reason we have to yield to its influence, or to be afraid of its effects on the issue of the great controversy in which we are engaged. At present, however, I shall confine myself to a preliminary point of considerable importance in such a question. I shall state some circumstances which tend to render the fact much less formidable than it is usually represented to be.

1. Allow me, then, to propose to the candid reflection of the reader, whether the persons by whom the objection is stated, do

not seem, in many cases, to be influenced by a determination to censure, with or without reason, the conduct of the ministers and professors of Christianity. Whatever aspect we put on, and whatever conduct we maintain, they must discover, or imagine, something in our deportment which they may use as a handle of personal reproach, and which they may ultimately level against the principles that we hold. If we are grave, they accuse us of being morose and gloomy. If we are cheerful, then we are light and joyous spirits, having as little seriousness and as much wantonness as themselves. If we reprove them for the impiety with which they insult our ears, they traduce us as rude and officious zealots, strangers to the courtesy, and foes to the intercourse, of life. If we find it expedient to overlook the profaneness or indecency of which they have been guilty in our presence, they instantly construe our silence into an approbation of their licentiousness, and set us down as willing associates in their iniquity. If we engage in the pursuits of industry with vigor, or assert with firmness any of our temporal rights, they say we are worldly-minded, and love gain rather than godliness. If we exhibit, in these things, any degree of mortification and self-denial, then it is all a pretence; we are driven by necessity, or guided by ostentation, and to the baseness of an avaricious spirit we have added the odious vice of hypocrisy. In this way, and in various other respects they criticise and misinterpret

our character; and every remark terminates, as might be expected, with a significant sneer at that religion, which above all others, was designed to make men virtuous and happy.

That we are actually, and in many instances, treated in this manner by unbelievers, it would not be easy indeed, to prove by any deduction of particulars. I refer every individual, however, to his own observation and experience, with the conviction that what I myself have often witnessed, cannot have escaped the notice of others. And I shall only add, that the conduct of the persons of whom I have been speaking is by no means unnatural, and by no means unprecedented. It is not unnatural, for it corresponds exactly with their ignorance of our peculiar views, and with that ungenerous wish to subvert our faith from which it evidently proceeds. And it is not unprecedented, for it was long ago exemplified in the conduct of the Jews, who were pleased neither with the suitable austerity of the Baptist, nor with the condescension and familiarity of Jesus, and consequently entertained a prejudice against the Gospel, which proved fatal to themselves and to their country. "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, he hath a devil. The Son of Man came eating and drinking, and they

say, behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

2. The fact which gives rise to the objection I am considering, is not unfrequently exaggerated by the fault of one being transferred to the whole. If any Christian, especially one who holds a sacred office, or is distinguished by religious zeal, shall yield to temptation, and act an unworthy part, the eye of our enemies is quick to discover and their tongue eager to proclaim it. And were they to confine their censure to the real offender, allowing that censure to be as severe as he deserves, though we could not, perhaps, admire its charity, we might not dispute its justice. But it generally happens, that they regard the maxims neither of charity nor of justice on such occasions. While they are merciless in the strictures which they direct against the individual, they wantonly confound the innocent with the guilty; and, by a sweeping indictment, charge his fault upon the whole of his Christian brethren. Upon his personal delinquency, they found a libel against men who never, perhaps, heard of his name, and who, while they would charitably lament, would yet scorn to patronize his errors. "This is the way," they confidently assert, "this is the way in which the Christians act: This is the way in which the ministers of the Gospel conduct themselves: This is a specimen of the influence which that religion has upon its votaries." In these broad and universal terms, they make the fault of a single member characteristic of the whole community to which he belongs,

as if the responsibility of every man were not, in fairness and in truth, exclusively limited to his own conduct, or as if the visible church of Christ could authorize any one to be its moral representative to the world.

This it must be allowed, is not a very accurate or candid mode of judging; but it is a mode of judging that is extremely prevalent, with respect to the various professions of ordinary life, as well as the profession of Christianity. And though it can never be commended, since it is intrinsically wrong, yet it might be overlooked in the latter case, as it often is in the former, were it not there carried to a most dangerous length, and employed only as a means of disparaging the Gospel, and ruining immortal souls.

3. It may be observed, in the third place, that the fact of which I am speaking is often exaggerated, by considering one part of the Christian's conduct as a test of his whole character. No man, indeed, can be regarded as truly good, who wilfully and habitually violates any one of the precepts which he believes to form a part of his religion. I speak here, however, not of habitual, but of detached and occasional transgressions of the divine law, which, it cannot be denied, have been, and daily are, committed by Christians of the very highest attainments. Now, these being inconsistent with the strong professions of the Christian; appearing more enormous, because they attach to one who has been in the practice of reproving others; and being, perhaps, independently of these aggravating circumstances, abund-

antly flagrant and injurious of themselves, they strike the feelings and the imagination forcibly, and are allowed so to fill up the view, that the virtues and graces with which they are associated are forgotten or disregarded. It is not considered, that the best of men cannot be perfect, but that from the corruption of their nature, and the strength of external temptation, they will sometimes be betrayed into criminal indulgence. It is not considered, by what bitter regret and self-abasement such indulgence is succeeded, and what watchfulness, and mortification, and holy jealousy, it produces in their future life. It is not considered, how carefully they have avoided a thousand vices into which multitudes around them are plunging every day; how faithfully they have studied to discharge their personal and social duties; and how many have profited by their benevolence, their instructions, and their example. All this is as much forgotten as if it had no existence, or is recollected only for the purpose of heightening the color of their guilt. The splendor of their virtues is obscured by an individual spot, which malice or misconception has magnified far beyond its real size. And their character is appreciated, not by the tone of their principles, in connexion with the habitual tenor of their conduct, but by a single vicious action, of which their mind is utterly abhorrent; which they bewail with unfeigned sorrow, and which a candid eye would trace to those imperfections of heart and of condition which adhere to humanity in its best estate.

I appeal to my readers, if what I have stated be not a matter of fact, which has come repeatedly under their own observation. I appeal to them, if there is not a class of men who look at the bad, rather than the good, qualities of the Christian, and who speak as if one of the former over-balanced the brightest assemblage of the latter, and deprived them of all their claims on our approbation. Talk to these men of any individual, who is a Christian in his practice as well as in his profession: tell them of his piety, his humility, his justice, his charity: point him out as one who is a credit to religion, and an ornament to society: and they will instantly revert to some criminal action, which, in an evil hour, he had once committed, or to some circumstances of his character which have a suspicious appearance: they dwell upon these with relentless severity, and conclude, that he who is guilty of such things, whatever he may be in other respects, cannot be considered as a person of real worth. Look into their writings, and you will perceive the same want of candor and discrimination, when they treat of those religious characters which are described in Scripture. The unmanly equivocation of Abraham, the aggravated adultery of David, and the unhappy strife between Paul and Barnabas, are held out as the characteristic features of these eminent persons; that faith, and piety, and humility, and ardent zeal for the glory of God, and the best interests of mankind, by which they were severally distinguished, go for nothing in the estimate that

is formed; and the solitary deeds of sin which they themselves never attempted to justify, and which the Holy Spirit hath recorded for our warning, are employed to depreciate their real worth, and to reduce them to a level with those, who make no pretensions to the love and practice of religion. In this manner it often happens, that, contrary to the way in which our opponents judge in all other cases, contrary to the way in which they themselves would choose to be judged, they make one unworthy action of the Christian, descriptive of his whole character, and an index to point out to us, with unerring certainty, what he really and essentially is.

4. I have to observe once more, that the fact, by which our opponents are furnished with the objection, is frequently amplified by a too rigid comparison of the Christian's conduct with the religion which he professes to believe. Christianity, they well know, prescribes a course of action the most pure and holy that can be imagined. It admits of no violation, however inconsiderable, of the duty which we owe to God, to our neighbor, and to ourselves. It dictates a habitual abhorrence of every thing that is sinful, and a habitual love of every thing that is good. And commands us to purify ourselves, even as God himself is pure.

Such is the religion, to the truth of which we have declared our assent: such is the religion, by which we profess to be regulated; and such the religion, which we earnestly recommend to the faith and obedience of others. Hence our opponents con-

clude, either wilfully or by mistake, that our conduct must be in fact immaculate in its whole tenor, and in all its constituent parts. They do not inquire whether this state of moral perfection be the constant object of our desires and our endeavors, but whether we have actually attained to it. They look at us in the spotless mirror of the Gospel: they find, of course, not only certain features, but the general aspect of our character, to be extremely defective: nay, its blemishes and deformities become more prominent from that blaze of unshaded purity in which it is reflected; and, judging by this appearance, they pronounce us to be inconsistent, hypocritical, and base.

Now, it would be fair enough to judge us by the standard to which we appeal, if they would take care, at the same time, to apply it under the direction of those rules, which the very nature and circumstances of the case require to be observed, in such an important trial. Then we should have no right to complain: Then we should abide the result, whatever it might happen to be. But we justly complain, that they disregard those rules, and expect from us what it is absolutely impossible we should ever be able to exhibit. They forget, that the morality of the Gospel must be perfect, because it is prescribed by a perfect Being, and that, had it been otherwise, they would very soon have discovered it to be unworthy of its alleged author. They forget, that moral imperfection is an attribute of our fallen nature, and must, therefore, mingle in all our attempts

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to comply with the divine will, and to imitate the divine character. They forget, that this doctrine is not only acknowledged in the Christian system, but is the very occasion of that system being planned, and the very foundation on which it is built. They forget that the promises and blessings of the Gospel are never said to be conferred on those, who are as holy as the divine law requires; but on those, who, amidst the frailties, and the corruption, and the sin, which often mark their path, are seeking for heaven through justification by the grace of God in Christ Jesus, through sanctification by his Holy Spirit, and through a patient continuance in well doing. To all these things, they pay no attention, although such considerations are essentially requisite for enabling them to judge a righteous judgment. They confine their view to an unqualified contrast between the moral precepts of the Gospel, and the actual state of Christian character; and, because the latter does not come up to the former, or approach very near to it, or, in other words, because they are not gratified with the existence of an impossibility, they can find no Christians who are truly and sincerely good.

And they fall the more readily into this error, by thinking of their own attainments. *They*, too, have a code of morals, by which they affect to be guided: but it so very indulgent to all their favorite passions; it so uniformly consults their pleasure, their inclinations, and their temporal interests; it has so little of rigorous or authoritative injunction; and abounds so much in

saving clauses, that to conform one's self to it strictly, is far from being the most difficult thing in the world. Its standard, indeed, is so miserably low, that, in the present state of criminal law and of social intercourse, it is easier for them, methinks, to rise above than to fall below it. And, because they are conscious of keeping up to this standard of behavior which they have prescribed for themselves, they have no allowance to make to the Christian, for coming short of the standard which is prescribed to him by the word of God; and regard his deficiency as a decisive proof, that he is not what he pretends to be.

It may be observed also, that, to the injurious effects of this mode of judging, the *ministers* of religion are more particularly exposed. They not only make the same general professions with ordinary Christians, but take a leading part in defending and propagating the Gospel. They preach it in its native purity. They remonstrate with the unbelieving. They reprove the disobedient. They insist upon a faithful performance of duty, and forbid the least indulgence to sinful appetites. Hence their failings are more ostensible and striking. A kind of involuntary resentment against them, is awakened in the minds of those whom they address. These are happy to find an excuse so specious for their own immoralities. The avowed enemies of religion seize this opportunity of urging their favorite topic of priest-craft and hypocrisy. And thus, because ministers are not *exactly* what they teach and exhort others to

be, occasion is taken to question their sincerity, or to deny that "they have a good conscience." It may be said, indeed, to such persons, "We are men of like passions with yourselves; we have the same corrupt nature; we live in the same wicked world; we are assaulted by the same spiritual foes; we are exposed to the same powerful temptations. We cannot, therefore, set a *perfect* example of the pure and faultless morality of the Gospel, which we are, nevertheless, bound to preach by the most sacred obligations of fidelity to God, and love to you." This reasoning is very obvious, and, to a reflecting mind, is irresistible. And yet how often does it happen, that, by a rigorous comparison of the conduct which ministers recommend, with the conduct which they exhibit—a comparison which gives to their very best actions an unfavorable aspect, and converts their most inconsiderable faults into great and flagrant guilt—they are convicted of absolute worthlessness, or, at least, thrust down to a much lower degree in the scale of character, than that which they are fairly entitled to hold. And being thus judged according to a most fallacious appearance, they are doomed to suffer the evil of a most unrighteous judgment.

HINTS FROM A LAY BROTHER.

For the Panoplist.

FROM what is said of Gaius in the third epistle of John, I have often thought that an innkeeper of a similar character is peculiarly needed in each of our large

towns. Let there be a public house, where God is worshipped morning, noon, and night, as a part of the established regulations; where the bounties of Providence are received with thankful acknowledgments, and the divine blessing is implored on all our enjoyments; where all profaneness is proscribed, and no degree of intemperance is encouraged. It has been painful to me to see thirty or forty persons sit down at table, at the most respectable boarding houses in our large towns, without the slightest acknowledgment of dependence upon God.

I cannot doubt that such a house, as is above described, would meet with such encouragement as to remunerate the master for his care and trouble, and enable him to keep open a sort of *Moral and Religious Reading Room*, where all the principal new publications might be seen. The advantages to be derived from such an establishment are many and obvious. Among them the following have occurred to me.

1. The clergy, and other religious persons, who wish not to mingle unnecessarily with the profane and licentious, would have a suitable place of resort. Many persons visit our large towns on business, who wish to take their children of both sexes with them, and who, having no particular acquaintance, must expect entertainment only at public houses. How desirable is it, that religious parents should be able to preserve their children under the constant influence of a purely religious example.

2. There are many respecta-

ble persons, not strictly religious, who would much prefer the regular habits and quiet enjoyments of such a place to the noise and bustle of many of our great inns.

3. An establishment of this kind would bring religious people from different parts of the country together, and make them acquainted with each other, and with the state of religion.

4. Many persons who are not fixed in their principles, would here be preserved from temptations to an improper conformity to the world. They would be in no danger from cards, &c. &c. to which at other places they would be exposed.

5. Such a place would afford an excellent opportunity of becoming acquainted with the numerous charitable and religious exertions which are made, in this extraordinary age, for the good of man. It would also call into action the means of patronizing these exertions.

6. It is observed, that men of different political views naturally separate from each other, to a great degree, and associate with men of their own class. There is every reason that religious persons should seek the company of each other. Whether Providence shall bring upon the Church a darker period, or cause the light, which now begins to dawn, to shine more and more unto the perfect day;—in either case, Christians have abundant reason to associate together, and to stimulate one another to love and good works.

But the man who superintends such an establishment should be a Gaius indeed, and

not a sour, morose, selfish, pretender to religion. His reputation would soon be known, and his house frequented by the regular, the benevolent, and the pious.

For the Panoplist.

ON THE ENCOURAGEMENTS TO GIVE CHILDREN A STRICTLY RELIGIOUS EDUCATION.

At the close of the paper *On educating children for the arduous duties of the present times*,* I proposed to add some thoughts on the encouragements to such a course, as was there recommended. Happily for the Christian, suitable and very powerful encouragements are offered to the performance of every religious duty. Were it not so, the path of virtue would be dreary indeed, considering the weakness and inconsistency of man. But God has been pleased to reveal most abundantly, that perseverance in a course of duty is attended with peculiar enjoyment, and that the present satisfaction of obeying the Divine law more than counterbalances all the temporary evils which obedience may bring upon us.

1. The command of God requires parents to *bring up their children in the nurture and admonition of the Lord*; and this command, illustrated and explained as it is in many passages of the Bible, is itself a most powerful encouragement. The command is repeated and implied, in a great variety of passages; but in none more impressively than in the injunction of Moses, Deut. vi, 7. After commanding the

* See Pan. for Aug. part II. p. 153.

Israelites to love the Lord their God with all their heart, and to keep the words which God had revealed, the ho'y prophet adds, *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when walkest by the way, and when thou liest down, and when thou risest up.* This command is equally express and affecting, and equally illustrates the wisdom and kindness of God. Surely the great and glorious Being, who thus interested himself in the religious education of families, who with such infinite condescension thus particularly described the duty of constant, unremitted, religious instruction, will not fail to bless the faithful obedience of his people. The very language of the command carries with it abundant encouragement. It is the language of a Parent, addressed to parents; of a Parent divinely wise, divinely good, to parents sincerely desirous of the happiness of their offspring.

2. The Providence of God furnishes satisfactory encouragement to the religious education of children. Of those who have become hopefully pious in any country, a large proportion have uniformly been from families religiously educated; so large a proportion as to furnish a constant testimony to the faithfulness of God in blessing his covenant, and owning the means of religious instruction which he has instituted. Heathenish families in a Christian land, (and many such families have existed,) have usually educated a heathenish posterity; and thus irreligion has been perpetuated from

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generation to generation; while the comparatively small number of persons, whom God has selected from such families to be vessels of mercy, serves to display his sovereignty, but does not weaken the conclusion above mentioned. Even this small number would not be found, I apprehend, were it not for the kindly influence of Christian institutions. This influence extends, in a degree, to many who do not come within its proper sphere. It may be affirmed with little danger of mistake, that if family religion should be neglected in any country, the church of God would become utterly extinct in that country. Let all parents, who regard religion as supremely important, and set a just value on the souls of their children, take courage in performing the duties which particularly respect the immortal interests of their offspring. Let them pray and not faint; let their prayers be accompanied by faithful admonition and exhortation; and let them hope in the mercy and loving-kindness of God. Let me not be supposed to say, that parents can insure the salvation of their children by the performance of their family duties. The grace of God can alone change the heart; and the purposes of God are inscrutable, as to the individuals whom he has chosen from among men from the foundation of the world. But his providence so far discloses his purposes, as to afford the encouragement here described.

3. Parents are encouraged to educate their children religiously by the consideration, that they are thus ordinarily doing good on a more extensive scale, than

in any other way. Christians should certainly do all the good in their power: and they should seek the means of doing good extensively and permanently. To all who have children the means are at hand. The good conferred upon mankind by giving the world a single well-educated, pious, public-spirited, self-denying young man, or young woman, is incalculable. This subject is too often overlooked, and disregarded. As domestic discipline and domestic enjoyments are removed from public view, and make no great figure in the common estimates of usefulness and influence, the fireside is too seldom considered as the grand nursery of piety, in which plants of righteousness shall be reared, and fitted to flourish and blossom and bear fruit for ever. All Christians have it not in their power to preach the Gospel, become pastors of churches, preside over seminaries of learning, or write for the improvement of others; but all have it in their power to make the family circle a scene of religious improvement; a little sanctuary, from which prayer and praise shall daily ascend to God; a school of virtue, in which immortal beings shall be trained up for glory.

4. The present enjoyment which is derived from seeing a religious family, especially one which has become so in consequence of the Divine blessing on the labors of parents, affords great encouragement to religious heads of families. The happiness which is visible in the lives of pious young persons, and which can be justly appreciated by a pious parent, is so totally superior to the common

enjoyments of this world, as to carry proof of its intrinsic excellence. Men labor hard to acquire riches for their children; but riches are so far from securing happiness, even here, that they often have a contrary effect. Let parents become wiser, and constantly labor to obtain for their offspring, through the merits and meditation of Christ, an interest in the divine favor. Then will the present enjoyments of their children be greatly enhanced, and their future prospects illuminated with light from heaven. AGENOR.

ON THE DISTRIBUTION OF RELIGIOUS TRACTS.

To the Editor of the Panoplist.

Dear Sir;

If you think the following remarks may be useful, in any way whatever, you are at liberty to publish them in your excellent magazine; and no displeasure will be felt if you do not.

It seems to me that there never was a more interesting period than the present. With astonishing rapidity the angel is flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Christians are uniting their influence and their wealth in reforming the world. If any cannot be moved by other motives, the dread of the curse of Meroz presses them to action. They dare not fail to come to the help of the Lord against the mighty. They are afraid to be cumberers of the ground, lest God should cut them down. They dare not keep their money in their coffers, lest God should

put *them* into the grave, and give their wealth to others. Every one, who is not insensible to religion, seems to wish to have some part in ushering in the day of the Lord.

Among the means of diffusing evangelical truth, which have been adopted by the present generation of Christians, that of distributing tracts, sermons, and pamphlets, among the poor and the ignorant, is by no means the least important. In this way many are induced to read, who otherwise would not have it in their power. And what they read in their houses awakens their minds to feel the importance of listening to the preaching of the Gospel. Much time is rescued from dissipation, and many immortal souls from death.

Having had the privilege of distributing books belonging to different benevolent societies, and of observing the effect, I beg leave to propose the inquiry whether we have hitherto adopted the best plan of distribution. I have been grieved to find, that when an excellent tract has been given to a poor family, it often happens that no others but that family can have an opportunity to read it. Being choice of the gift, they are unwilling, even if requested, to lend it, or give it to another. And perhaps with a view to keep it new they have scarcely read it themselves; thus our object is defeated.

I have thought of, and have adopted, this plan. There are, in almost every place, persons, who are anxious in this day of general exertion, to do something for God. In every place there is at least one pious female, whose heart burns to aid the good cause. Let such books as are prepared for distribution be deposited with this female. Let tracts, or sermons, of several kinds be stitched together, so as to form a small, but respectable volume. Let our pious friend keep a particular account of the lending and return of every volume. Let it be her duty, not merely to lend the books, when application is made, but to put them into the hands of such as she may wish should read them. In this way, a hundred persons may have opportunity to read the same pamphlet. Let the agent have a variety, if possible, so that there may be a word in season for all descriptions of character. In this way, the rich may be stirred up to liberality, the ignorant indoctrinated, and the sinner alarmed. Perhaps a hundred little pamphlets may in this way do more good than a thousand otherwise distributed.

From perusing these observations, perhaps some person may be induced to turn his thoughts to this subject, and offer to the public some improvement of the above plan. In such a case I shall be much gratified.

C. A.

RELIGIOUS COMMUNICATIONS.

ESSAY OF BAUMGARTEN-CRUSIUS
ON THE DOCTRINE OF THE
TRINITY.

(Continued from p. 208.)

SUPPOSING, then, not only that there is but one God, but that there is only one person in the Godhead; supposing that the Son and the Holy Ghost are not truly divine;—then will the Holy Scripture be a book the most inconsistent, self-contradictory, and subversive of its own designs, that ever was, or ever will be, composed. It costs those, who deny the doctrine of the Trinity, excessive trouble to explain away, even by the most violent means, the plurality of persons in the Godhead—the divinity of the Father, Son and Holy Ghost, and the personality of the Son and Spirit to whom divinity is ascribed. And when they have done their utmost, with all the Scripture-proofs which are against them, they have accomplished very little. Can the shocking avowal; “The Scripture teaches this doctrine, but herein the Scripture teaches error and falsehood,” discharge them from feeling and acknowledging their obligation to believe in a plurality of persons in the Godhead? When they assert, that “the Scriptures are undeniably opposed to idolatry,” something different from what they mean to establish may be gathered; for do these same Scriptures undeniably teach idolatry, at the same time? “The Scriptures announce but one

God, and enjoin it upon us as a duty to worship him alone.” Is it then at the same time impossible for one who places implicit confidence in their testimony, to believe and receive as a Scriptural doctrine the unity of God, in the sense in which Unitarians understand it? Do the Scriptures describe a special object for which they are written, and do they still labor directly to defeat that object? Did their original Author or authors, most indiscreetly forget, in one particular case distinguished from all the rest, for what purpose they were speaking and writing, and directly build up that which they designed to pull down?

But perhaps an objector will here suggest, that “it was owing to forms of speech already established, that the writers of the Old Testament have spoken in such places, as they do; that their language might otherwise have been unintelligible; that readers were already so accustomed to such expressions, that they would not misunderstand them, although, according to the letter, they seem to ascribe divinity to some persons and beings who are not God; and that the explanation, which Trinitarians give of such passages, is a mere mistake through ignorance of the idiom of the language.”

Expressions of such a kind, as must be supposed to afford any ground for these objections, can never exist among a people like the Jews. Expressions, contrary to the belief of a whole na-

tion, certainly do not occur in the language of that nation. Let one select any expression of our vernacular tongue, which he pleases, that does not by use now mean what, according to etymology, and strict grammatical accuracy, it may mean. It is certain, there was a time, when this word was chosen, introduced into the language, and customarily used, because it expressed with etymological and grammatical accuracy, that idea, which was suggested to the mind by the thing it was intended to designate. Thus, for instance, our word *busse* is undeniably derived from *bucssen*, and appropriately means "*satisfactory atonement for past offences.*" But this idea is now attached to it by no Protestant Christian, when he uses it in speaking of religious subjects. When this word was introduced, however, men expressed of it what was required of a sinner in order to cease to be a sinner: this was *then* universally understood by it. An atonement on the part of the sinner was believed to be necessary, and was required. At that time, when the Germans became Christians, and German words were first used to express ideas respecting the Christian religion, and must be coined anew for this purpose, *busse* was chosen, not by any misunderstanding, but because it expressed accurately, that which men wished to express by it, according to the opinion of the Christians of that day, who were Roman Catholics. On the contrary, since then, Protestant Christians have learned to think very differently respecting the duties of him, who

turns from the ways of sin into the way of happiness and virtue.

At the first, the current word, *busse*, was retained, yet in such a way that often, and plainly enough, it designated, what one now thinks, and wishes others to think, respecting its meaning. This word has been gradually vanishing from the language of Protestants and would at present be entirely excluded, and give place to the words *conversion*, *reformation*, *change of mind*, if it were not for two reasons. First, it is, in Luther's translation of the Bible, and in the old doctrinal treatises, and it becomes necessary for the learner to be advertised respecting the meaning which he must attach to this word, when he finds it. Secondly, because were another word substituted to designate the idea conveyed by *busse*, it must so designate it, that every one who used the substituted word must immediately recal the other to mind; for *conversion*, *reformation*, *a change of mind*, do not mean exactly what *busse* means, according to the present Protestant use.

Hence, the following observations respecting the use of language are plain. (1.) Every word, every expression, is, at the time when it is first introduced into a language, so chosen that it leads strictly, intelligibly, and naturally to the idea which is intended to be designated by it. (2.) As soon as the use of language is so changed, that a word, or sentence, appears to mean something different from what it expresses, the inconvenient word, or the unfit expression is exchanged for a better. Most of all is this the case, surely,

when an incongruous expression is incorrectly taken by many, and understood according to its etymological import, when it ought not to be; and when one designs to correct errors and false representations, which have arisen from a misunderstanding of the expression. (3.) In case any such form of speech still continues in any language, it continues because it is no longer misunderstood; it is retained because one finds himself necessitated to retain it, from the want of another word, or phrase, which would perfectly express with accuracy and plainness, the idea which was expressed by the word in question. As often as importance is attached to the use of such a word, it is not used, nor permitted to pass, without certifying, that the word is not employed in its primitive, original meaning, but in an acquired sense,—a sense now changed from its former one by the customary use of language.

Let any one now apply these observations to numerous expressions of the Holy Scripture respecting which, if they are accurately understood, no one can refuse to confess, that they either actually designate, or appear to designate, a plurality in the Godhead. Thus, for instance, the customary name of the Deity, *Elohim*, is for the most part in the plural number, notwithstanding it designates only one God, and therefore is connected with words in the singular number. The original authors of the Hebrew language were not pagans. Abraham was summoned to leave his father's house, when this house had de-

clined to idolatry. In Canaan, according to the testimony of history, he found no idolaters. The Canaanites became idolaters not till after Jacob had removed with his family to Egypt. Certainly, then there were originally in the Hebrew tongue words and expressions, in conformity to a belief in the unity of God, which those surely held, who first spoke this language. Now, supposing, that from the time when the Hebrews first declined to idolatry, expressions were introduced, which strictly understood were expressive of polytheism; yet the ancestors of the Israelites separated their connexion with idolaters much too soon to have already contaminated their language by the common use of idolatrous expressions. And would they have retained these expressions, and rejected their former ones? Expressions seemingly favorable to polytheism were very unnecessary to a Hebrew. Among the multitude of divine names, which his language presented, the word *Elohim*, a word of the plural number, might well have been entirely rejected. And if this could not have been done, still, the use of this word in the singular number, *Eloah*, was sanctioned by custom. If moreover, this word was more commonly used in the plural number, in Egypt, where the posterity of Jacob served not one God, the God of their fathers, but many and strange gods; yet, what was naturally to be expected of Moses, the great Reformer in case he did not actually intend to designate a certain plurality of the Godhead? Either, that he would have forbid-

den by express laws the use of the plural name of God, as of many other things which in the most remote manner might lead to idolatry; or, at least, that he, who plainly gave a tone to the Jewish language, would, by the exclusive use of the singular number, *Eloah*, have gradually extirpated the use of *Elohim*, as Christianized Rome soon began to speak of a *Deus* (God,) and to forget the *dei* (gods) whom they had hitherto so frequently named. This Moses, notwithstanding, used the word *Eloah* only twice, but in numberless instances the word *Elohim*.

Further; why did not those men, who labored without cessation in opposition to idolatry, make an effort to cast out of their language such a word, in later times, when the people actually declined to idolatry, and when it was hazardous to leave them words and phrases, which might appear better adapted to a system of polytheism, than to the acknowledgment of the unity of God? Would they not only have used the very same expressions, but have increased them with new ones of a like nature, and a long succession of personifications? On the contrary, that like other wise and good men among other nations, these men, designing to correct the abuse of certain words and phrases, which had grown into a custom, would have gradually changed them, is clear from more than one example. The word *Elohim*, already mentioned, means appropriately, agreeably to its derivation, "*Revered*," or "*Worthy of Reverence*." So long as the use of this word did not always and uni-

formly suggest to the mind the idea of God only, and its original and appropriate meaning "*worthy of reverence*" was still continued; so long, one would not hesitate to call men who were and ought to be the objects of reverence by their fellow men, particularly magistrates, *Elohim*, i. e. those who are worthy of reverence, or honor. Moses did so. In the same manner we often give, without hesitation, the title of *Highness*, and *Supreme Highness*, understanding by it the superior, and supreme magistrates of a country; although, we commonly by these expressions, used without any additions, designate the Deity.

Gradually, however, among the Hebrews the word *Elohim*, *worthy of reverence*, came to be applied only to God. The original word from which it is derived is lost in the Hebrew, and is preserved barely in a foreign dialect, which originated from the Hebrew. In later times, David only uses the word *Elohim* to designate magistrates; and that, at a time when idolatry was entirely banished from Judea; and in a passage too, which is plainly quoted from Moses, where he uses the word according to its original meaning. All the other Hebrew writers carefully avoid the use of *Elohim* in this sense; no doubt, because by common usage it suggested to the mind the idea of God, or gods only; and among a people, who were already inclined to idolatry, it was necessary to be very circumspect in regard to expressions of this nature.

Similar is the case, with respect to the word מלאך, or *angel*.

Its appropriate meaning is "*one who is sent.*" No wonder, then, that this appellation was bestowed on angels, who were regarded as the messengers of the Deity for the execution of his designs; that it was bestowed on Him, who was pre-eminently the Messenger of God, and whose appearance was so eagerly desired—on Him who was the expected Redeemer of men. But since the word מלאך, (angel,) and particularly the Greek term, by which this Hebrew word is translated, ἄγγελος, has lost its original, more generic meaning, in most cases, and has become an appellation by which one is accustomed, almost exclusively to designate *angels*, it has also ceased to be customary to call the Savior, *the angel of Jehovah, the messenger of Jehovah, or the angel of the Lord*, as Luther has translated the phrase.

Jesus, who often repeated the same idea from the writers of the Old Testament, and applied it to designate himself, does not call himself *Angel* merely, but rather gives us a comment upon the word, and calls himself ἐν ἀποστείλῃ ὁ πατήρ; ὁ ἀποσταλμένος ὑπὸ τοῦ πατρὸς, *him, whom the Father sent; and he who was sent by the Father.*

It was customary, then, among the Jews to discard or avoid expressions, that had been in current use, as soon as a hazardous misunderstanding and a dubious use of them were apprehended. That such words as appear to designate a plurality in the Godhead, and yet in fact do not, should have been new coined by the Jews, and still more by the

enlightened enemies and opposers of idolatry, the authors of the Holy Scripture, is utterly inconceivable. To borrow from foreign nations those expressions, which related to their polytheism, was a thing unknown to a Jew. Our Christian poets, of the present day, from mere imitation of the Greeks and Romans, speak of gods; of Cupid, Pallas, Jupiter, &c; of divine beauty, divine intelligence, and of men worthy of being worshipped; but to a Jew, it is well known these things were an abomination. Whoever ascribes to a Jew such a mode of speaking, ascribes it from analogy, because such a mode is customary among other nations. Whoever maintains, that by the expression *Son of God*, in the mouth of a Jew, nothing more is meant than a king, because the Greeks regarded many of their kings as the progeny of the gods; or whoever asserts that the description of Wisdom, by Solomon, is nothing more than a bare personification of a divine attribute; he mistakes altogether the spirit and customs of this nation. Men so full of hatred against idolatry; men, so cautious with respect to using the name of God, that they never ventured to pronounce even once that name, which God appropriates to himself, and which no one besides himself ever bears, the name Jehovah, were not inclined, surely, to ascribe divine properties and divinity itself to any being not actually God, or to personify abstract attributes as divinities.

(To be continued.)

LETTER TO A FRIEND DANGEROUSLY SICK.

The following letter was written by students in theology to a brother student, who had left the theological school, in consequence of sickness.

Aug. 1810.

"Dear Brother,

WITH deep interest we hear of your continued illness. If a line of ours can afford you any consolation we rejoice to gratify you. In all our hearts, and in our social and private prayers, you have an affectionate remembrance. We have hoped you would soon be restored to us again, to join us in our morning and evening devotions, and to pursue with us the delightful study of divine truth. But, dear brother, we submit to Divine Providence. We ask for your health as a blessing which we desire but dare not demand. Perhaps the great Head of the church has employment for you in some other department of his house. If he has, and he develop his design, we wish to acquiesce. It will be a loss to us to part with you, but if your noblest work is done, it will be better for you to depart, and to be with Christ. 'Tis surely better to be called from an extremity of the kingdom, and be seated where you may behold the king in his glory; to leave a benighted world, and go to be warmed, enlightened, and cheered by the immediate rays of the Sun of righteousness. Yes, brother, in heaven Christ is seen without a veil. You need not there drink of these polluted streams, or breathe this contaminated air; you may drink of the river of the water of life which flows

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from the throne of God and the Lamb, and from every heavenly breeze inhale immortal vigor. To exchange earth for heaven will be no loss. If a child of grace, as we hope you are, you may rejoice at the symptoms of your approaching dissolution. *Here* you must expect to have many pains and heave many sighs; in heaven they cease. *There* the blest inhabitants no more say they are sick. *Here*, to learn a little, you must labor much; *there* you may learn without an effort. Truth will pour in upon the unincumbered mind, like the rays of the morning upon the opening eyelids. You will have only to stand and gaze, and become like him on whom you look. If called home, now, you will not have to quit your present employment. In the pursuit of truth, you will leave us far behind. The grand inquiries; *What is God? What has he said? and What has he done?* will furnish your enlarged mind matter for endless and delightful research. We lose you! We see you leave us; we follow you with our eyes, and we exclaim, "My brother! My brother! Must we then remain prisoners in this gloomy planet while you are released?" But we hear you reply; "O, my brethren! stay and feed the churches; we cannot all be spared." We shall, then, be employed in different parts of the same church. You will see it triumph, we shall see it in the field. We shall be employed in directing homeward benighted pilgrims, you from the battlements of heaven will hail them as they arrive.

We rejoice that you feel willing to leave the event of your

sickness with God. We trust he will support you under your sorrows, and enable you "in pleasurable strains, to sing the frailty of your clay." We intertreat your prayers, while yet you remain on earth, that should you leave us we may be faithful in the cause of our blessed Redeemer, and see the good of Zion all the days of our lives. We really know not how to spare you. The harvest is great and the laborers few. The churches are stretching out their hands for help, while many find no relief. You will employ some of your remaining strength, in praying the Lord of the harvest to send forth laborers into fields already white for the harvest.

Dear brother, there is a possibility of visible Christians being deceived, with respect to their own state. Friendship bids us remind you of this. If any of us should reach heaven we shall expect to find you there. Make your calling and election sure.

If your strength permit, we shall be happy to receive from you any advice, or admonition, which you may think for our good. You will continue to have an interest in our prayers, and to live in our hearts. We are most affectionately yours,

***.

For the Panoplist.

ON COVETOUSNESS, OR A RELIANCE UPON RICHES FOR HAPPINESS.

THE nature of that covetousness which is so frequently condemned in the Scriptures, which is pronounced by the mouth of in-

spiration to be idolatry, and is repeatedly mentioned in the same catalogue with the most flagrant immoralities, and the most daring impieties, seems not to be commonly understood. Men in general appear to think that a covetous man, and a miser, are synonymous terms. Of course, they think it uncharitable to suppose any man covetous, unless he has obtained the reputation of being a downright miser, that is, a *wretch* (for that is the meaning of the word miser) *supremely and sordidly devoted to amassing money*.

But this is a great mistake. Though every miser is a covetous man, yet the reverse is far from being true; so far, that there are probably fifty or a hundred covetous men in the scriptural sense of covetousness, to one man, who can with any propriety of language be called a miser. That this is the fact, I think no intelligent person can fail to be convinced, if he will attend diligently to the following observations, and compare them attentively with Scripture. It may be worth while, however, to inquire before I proceed further, into the origin of so general a mistake on this subject.

1. The word *covet* which, in its most obvious meaning, signifies to desire earnestly, is often understood to imply a desire of obtaining the property of others, even by unjust and unlawful means. Covetous men are sometimes guilty of all this; but it is by no means necessary to the character of a covetous man, that he should even desire to increase his property. He may be perfectly satisfied with his acquisitions; and never indulge

a wish for his neighbor's wealth: he may give away his income liberally, nay profusely, and yet be entirely under the dominion of covetousness.

2. When ministers preach against covetousness, they are very apt to draw an extravagant character; a character so monstrously deformed even in appearance, that few possess it, and not one will acknowledge, that it has the least resemblance to himself. In short, they depict a most unconscionable miser, of a most grudging disposition, and most sordid and unsociable manners, if not addicted to the basest frauds. While a minister is preaching thus against covetousness, his well-dressed, respectable hearers, who have been fair and honest in their dealings, faithful to their contracts, and reputable in their characters, have no conception that the denunciations of Scripture against that vice can apply to them. Possibly they think of some one man in the congregation, and two or three, or perhaps five, in the circle of their acquaintance, against whom they imagine these tremendous denunciations to be directed. How would they startle, if told, as they might be told with safety, that a very large proportion of all the persons whom they meet are of the character which is so decidedly condemned in Scripture, and which ought to be most scrupulously shunned and dreaded. The practice of drawing extravagant characters is very naturally contracted, and is often observed in relation to other classes of sinners; but in relation to no class more frequent-

ly than the one here particularly intended.

3. Another reason why mistakes have been so general on this subject is this: Men are always prone to judge too favorably of themselves, and to think themselves less exposed to the displeasure of God, than they really are. This, added to the preceding reasons, sufficiently accounts for the fact, which was stated above; viz. that there is a general apprehension that no man is properly denominated covetous unless he is an inveterate miser.

I now proceed to describe what I imagine to be the real character of the covetous man, as drawn in the Scriptures; a character which can be described in a few words, and perfectly illustrated by one of our Savior's short parables. Covetousness is, I apprehend, neither more nor less, than *a reliance on riches for happiness.*

In the twelfth chapter of Luke, our Lord took up the subject of covetousness in form, and gave a living animated example, which will remain to the end of time sufficient to satisfy every anxious inquirer as to the nature of this sin. The occasion was as follows: One of the attendants on our Savior's teaching requested him to interfere in the division of an estate. This was an improper request, and a compliance with it would have been unsuitable to the character and designs of Christ. It afforded, however, an excellent opportunity of giving instruction; and one which was readily embraced by the great Instructor.

Take heed, said he, verse 15

and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. The principal thoughts are contained in the latter clause of this verse; viz. that wealth is not the great end of human existence, and that life is not secured by the abundance of worldly possessions. Our Savior continued his instructions in the following parable, or example:

Ver. 16. *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. There is nothing in this verse which conveys any unfavorable impression as to the character of the rich man in question. To be rich is not in itself criminal; and surely no method of becoming rich is less suspicious, or less corrupting, than a gradual accumulation of property by agriculture. There is not the slightest hint that the man was fraudulent in his dealings, hard in his bargains, unfaithful to his engagements, a bad neighbor, or unkind to the poor; that he withheld wages from his hired servants, or took advantage of the necessities of others; that he was miserly in his disposition, or sordid in his manner of living. From what follows, indeed, we should judge it most probable, that he was the reverse of all this; that he was hospitable, free in his expenses, and in every respect what the world would call a worthy, reputable, or even honorable man.*

Ver. 17, 18. *And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I*

will pull down my barns and build greater; and there will I bestow all my fruits and my goods. It is certainly lawful to provide shelter for the fruits which God has given. The precaution of building greater barns would have been proper, for aught that appears, if it had been taken with suitable dependence on God, and not for personal gratification merely.

Ver. 19. *And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. The word merry may lead the mere English reader to suppose, that the rich man was planning a course of boisterous mirth and dissipation. But this word has changed its meaning since the date of our translation of the Bible. The original would now be better expressed by the phrase, be cheerful or enjoy thyself. So when Solomon says, A merry heart doeth good like a medicine, his meaning is a cheerful heart, &c. The feelings of the rich man may be expressed in modern colloquial phrase thus: "I have now laid up money enough to support me handsomely the rest of my days. I will retire from business, live at my ease, take comfort, and enjoy myself."*

When the rich man comes to develop his plan fully, it appears that the whole fault consisted in relying on his wealth as the grand mean of happiness. He seemed to have forgotten the uncertainty of life, the government of God, his own accountability, and the unchangeable destiny which awaited him in the future world. In short, he made wealth his God. This

was his error and his sin. He ought to have considered, that wealth alone without other blessings is but a miserable security for happiness; that even this wealth was given by God and remained constantly dependent on his providence; and that he was bound to love the Creator rather than the creature, and thus to repose his hopes on the bounty and kindness of his almighty Benefactor.

Ver. 20. *But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?*

The folly of this man, for which he was reprehended in so awful a manner by God himself, was not an inordinate craving after more, nor a niggardly use of what he possessed. He even seemed to be perfectly satisfied with what he already had, and was preparing to make a free use of it. The grand defect in his plan was, that his views were solely directed to his own gratification, and that he never suspected himself to be merely a steward of the good things which God has so liberally bestowed upon him.

Ver. 21. *So is he that layeth up treasure for himself, and is not rich toward God.*

This verse shews, that the description of the covetous man was designed for the universal instruction of mankind in relation to this great subject. The phrase *is not rich toward God* is generally interpreted as equivalent to *is not rich in faith, or is not the subject of those spiritual graces with which God is pleased*. Although this interpretation conveys an impor-

tant truth, a truth in perfect harmony with the scope of this passage, yet I apprehend a more literal sense to be both more forcible and better suited to the plain character of our Savior's instructions. *Is not rich towards God, or for God; i. e. does not use his wealth with a primary reference to God; considering that the wealth is in fact God's, and not his own*. The verse may be paraphrased thus: "So foolish and presumptuous is every man, who amasses property for his own gratification, relies upon riches for happiness, and does not employ his wealth in the service of God, as his steward, for the accomplishment of his purposes, and with a solemn sense of accountability for the use of this great talent."

If the foregoing remarks are correct, what a vast number of covetous men are to be found within the circle of every one's acquaintance. What a vast number are exposed to be called *fools* by the God who made them, and to be summoned from all their splendid projects to appear unprepared before his bar! This conclusion cannot be uncharitable; for multitudes shew by their deliberate conversation, by their more deliberate conduct, and by their habitual state of feeling, that they possess precisely the same character with the rich man in this passage. Yet they never conceive it to be possible that they are covetous; and would be highly offended to have it even surmised that they are. Indeed many of them are not covetous, according to their sense of the word. Many of them are even profuse in their expenses, liber-

al in the use of money, kind to the poor; and some are public spirited and munificent to literary and benevolent institutions. Yet, if you attend to their plans and their contemplated enjoyments, you will find that they rely on wealth for happiness with an unlimited confidence. The great object of their lives is to secure to themselves money enough to enable them to *enjoy themselves* and to *live at their ease*. For this many a farmer builds his barns and his stone-walls; many a merchant amasses wealth and looks forward to his splendid country-seat; many a lawyer, many a physician, labors to augment his productive property, and provide a retirement for his old age. But, you will ask perhaps, Is it wrong to lay up a support for old age, or for a family of children? No; it is not wrong to save a part of God's bounty for the purpose of using it in obedience to his commands; and one of his commands requires every man to *provide for his own*. But it is wrong to *rely upon riches*. This is idolatry, and it will be punished as such, unless seasonably repented of. It is a kind of idolatry awfully prevalent in this country; as manifestly prevalent as the worship of images among the Hindoos, or as profaneness among ourselves. It is a national sin; and may be one of the principal means of calling down divine judgments upon us. The scramble after money, for merely selfish purposes, is perhaps as great as it ever was in any country; and our ingratitude to God is peculiarly aggravated, as no other people ever had it in their power to abuse so many blessings.

Perhaps it will be said, that I include all rich men in one general condemnation. Far from it. No rich man is here condemned, if he holds his wealth as the steward of God, regards it as valuable principally because it enables him to serve God on a larger scale than he could otherwise do, feels his dependence on God, and conscientiously bears in mind his responsibility at the great day. Every rich man and every poor man, who does not deny himself, and submit to the authority of his Maker, is beyond all question condemned already, and will be condemned finally and for ever, unless he repents, and offers himself and all his possessions as an acceptable sacrifice to God.— Though the rich are exposed to many temptations and to peculiar danger of losing their souls, yet I would be far from encouraging an uncharitable disposition towards them. Men who are prone to rail at the wealthy, and to exhibit an envious and malicious temper towards them, give sure evidence that themselves would make a merely selfish use of riches.

I cannot close without advertising to the divine wisdom, which is manifest in the method of drawing characters universally practised by our Savior. His whole aim was to exhibit some one prominent trait of character, and that in so perspicuous a light, that it seems impossible to mistake about it. Thus, here, the subject of covetousness was illustrated by exhibiting a man who *relied on his riches for happiness*. Most men, if desirous of portraying the evil nature of covetousness, would have drawn

the picture of an incorrigible miser, sordidly amassing his pelf, and afraid to purchase even the necessaries of life; fraudulent in his dealings, odious in his social relations, and generally detested by his acquaintance. They would have added one bad trait to another till they had collected a most incredible mass of external depravity; and this they would have called a genuine exhibition of a covetous man. But this character would have suited very few persons, and not one would have seen his likeness in it. How different was the method practised by our Savior, as exemplified in the case before us, and in the instances of the rich man and Lazarus, the good Samaritan, the unjust steward, &c. &c. It is easy for every person to see whether he resembles the rich man in the text, or not, however good his reputation may be among men, and how much soever he may be praised as a prudent, wise and provident head of a family, or a worthy and respectable member of society. Let every reader pray to the Searcher of hearts, that he may be preserved from the sin of covetousness, or a reliance on riches for happiness.

A. B.

For the Panoplist.

WHAT AFFORDS THE GRAND ENCOURAGEMENT TO MINISTERS IN PREACHING THE GOSPEL.

THE word of God, and universal experience, unite in declaring man's utter destitution of holiness, and native opposition to the Gospel. This I assume as a fact; since the inspired pen-

men assert *every imagination of the thoughts of man's heart to be only evil continually*; and that he is *shapen in sin and conceived in iniquity*. Moreover, our Savior declares the necessity of a new birth before we can be qualified for admittance into heaven.

This doctrine of the Scriptures, is fully confirmed by the prevalence and degrading influence of idolatry in all ages, and by the opposition to Christ and the Apostles, and to the Gospel preached by them and their successors.

Taking a comprehensive view of man's depraved character, his opposition to God, and the Gospel of his Son I am ready to ask, *What affords encouragement to preach the Gospel?*

The object to be accomplished by preaching the Gospel, is the conversion of sinners; in consequence of which they love God, believe in Christ, and repent of their sins.

To all holy beings the character of God is lovely; his law is holy, just, and good; and the penalty annexed to its violation, is by no means unreasonable. Each individual, comparing his life with the requisitions of the law, brings in a verdict against himself. All wish to escape deserved punishment, to which they are momentarily exposed. In vain they look for help in themselves, for it is obvious, that repentance and future obedience, can no more make amends for past transgressions, than former obedience can atone for present sins. But such is the nature of the atonement, that God, consistently with his justice as moral Governor, and with the honor of his

law can forgive sins and bestow blessings upon transgressors: so that, in view of the atonement it is difficult to say, which shines the brightest, God's justice, or his grace.

Here opens a field for the display of eloquence; and every encouragement is offered to moral suasion. Eternity, to which all are hastening, is exposed to view; the character of Jehovah, the purity and holiness of his law, the penalty to be inflicted upon transgressors, the depravity of the human race, and their consequent exposedness to punishment are topics well suited to the state of man. The atonement and its concomitant blessings here present themselves, which, together with the circumstances of the life, sufferings, and death of Christ, afford the Christian orator scope for the exercise of all his powers, and motives infinite to persuade sinners to turn to God and live. But experience testifies, that moral suasion, accompanied with all the powers of eloquence, has no power to prepare the soul for heaven. This we might expect, from the nature of human depravity. All men being by nature opposed to God, the more his character is developed, the more manifest is their opposition to him. To prove this, there needs no metaphysical discussion, it being the plain dictate of common sense, and the result of experience in the case of convinced sinners. It is hence evident, that the efficacy of moral suasion, the power of eloquence, and even the atonement, without the influence of the Holy Spirit, afford no ade-

quate encouragement to preach the Gospel.

What, then, shall the minister resort to, in this extremity to preserve him from absolute despondency?

Opening the word of God, we find ample promises concerning the enlargement and prosperity of the Church. From the day of Pentecost to the present time, the plain and evangelical preaching of the Gospel has been accompanied with the influence of the Holy Spirit; which is evinced by the conversion of sinners, and the consequent extension of the Redeemer's kingdom. We find also that the promises of God extend to future ages. He has promised *to pour out his Spirit upon all flesh; to give Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession.* The Jews are to be brought into the fold of Christ, together with the fulness of the Gentile nations. For the accomplishment of these promises, the veracity of God stands pledged. This work of saving love has ever been going on, and will finally be completed by the agency of the Holy Spirit; who by his influence, renews and sanctifies the heart, and finally conducts the subject of regenerating grace to glory. The Holy Spirit, then, is the agent to perform the promises of God. We may therefore rest assured of their accomplishment.

A promise always implies a previous determination in the mind of the promiser. In this case, it implies a previous determination in the Divine mind to save all who are promised to

Christ, as a reward for his sufferings. God being eternal, immutable, and omniscient, it follows that he not only knew, but determined from eternity, to save all who will finally be admitted into heaven.

The same truth is also evident, from the fact, that until regeneration the heart remains in opposition to God, not subject to his law. This fully accords with the scriptural doctrine of election. *For whom he did fore-know, them he did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; whom also he glorified.* Hence it appears, that the promises made to Christ, are in consequence of God's determination to save a certain portion of the human race. We are brought then, to this conclusion, that the doctrine of election, or the Divine purpose concerning the redeemed, affords the grand and only encouragement for ministers to preach the Gospel. Take away this doctrine, and you undermine the Gospel edifice. The arm of exertion would be paralyzed; vice would reign with unlimited sway; and the Savior of men be baffled, in his attempt to save a ruined world.

D.

For the Panoplist.

ON SLEEPING IN THE HOUSE OF GOD.

Mr. Editor,

WILL you allow me, through the medium of your excellent publication, to complain of a practice so inimical to the Gospel, and so

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disgraceful to many of our religious assemblies, as that of sleeping in the time of Divine worship? I shall take it for granted in the outset, that to sleep in the house of God is unnecessary. If men cannot labor six days, and then be capable of attention to the worship of God on the seventh, is it not their duty to spend the last day of the week as a day of rest preparatory to the Sabbath? I also take it for granted, that sleeping in a place of worship will not be considered by any as a proper employment for the Sabbath. A practice arguing such stupidity will find no respectable advocate. I shall now simply state a few reasons why I consider such a practice *very improper, and very wicked.*

1. It insults a whole congregation. The sleeper says, practically, that the congregation are fools to allow the preacher their attention.

2. Such a practice insults the minister of the Gospel. He asks their attention; he prays for it; he has a right to expect it. Their presence in the house of God, is to him a pledge that they will hear him. In these circumstances is he not insulted the moment they begin to sleep? If a man in conversation with another, should turn his back, or give any other indication of inattention, his conduct would receive this construction. The case is the same with the preacher, and his hearers. He expects the ear and the eye of each individual, as much as if there were no other person in the house. To refuse such attention offers him insult.

3. The sleeper degrades him-

self. None but a clown would recline his head and fall to sleep while a neighbor was conversing with him. And does not the "legate of the skies" deserve as much respect as any other man? What can more impeach a man's understanding, than to see him nodding in the house of God? It implies that he does not think; for a thinking man cannot sleep.

4. Such a practice profanes the temple of God. It was not intended for a dormitory. The pew was not built for a couch. The house is dedicated to God; and he pledges himself to fill it with his glory. In such a place who that possesses reason will dare to sleep?

5. Such conduct offers insult to God. The preacher is his ambassador. If, in the intercourse of nations, those, to whom an ambassador is sent, refuse to attend to his message, they are considered as not only insulting the ambassador but his sovereign also. The same is true in this case. The insult rests not on the preacher, but passes through him and fixes upon his Lord and Master. In short, the sleeper refuses to hear the voice of God.

6. Sleeping in the house of God discourages the heart of the preacher, and does essential injury to his sermons. "O!" says he, "they will not attend, why need I speak? I am laboring in vain, and spending my strength for nought." It is absurd to expect any animation and unction in that sermon which is delivered in the ears of a sleeping people. Every minister, who has tender feelings, knows, that it is impossible to deliver truth, with life and spirit, unless he can catch the eyes of his hearers. If

this is denied him, he may as well preach to the rocks and the trees.

7. Sleeping in the house, of God is a very fruitful source of opposition to the Gospel. None will be so likely to object to a sermon as the man who was dreaming while half of it was delivered. He wakes and catches half of a proposition, which taken by parts is untrue. Or he hears the whole proposition, but none of the arguments on which it rests. It was well proved, but he lost the proof. To the doctrine, thus viewed alone, he has powerful objections. These objections were all answered while he slept; and ably answered. But in his mind they remain. He proposes them, and by this means raises objections in the minds of others, who immediately unite with him in a quarrel with the preacher.

8. Sleeping in the house of God endangers the soul. The person, who thus spends his Sabbath, will not learn much truth. Remaining ignorant of the Gospel, he will not be likely to be converted: for God sanctifies *through the truth*. The sinner has so few Sabbaths to spend before he must be judged, that all should be well employed, especially by those whose occupation is such as to induce them to give the Bible but small attention through the week.

9. To sleep in the house of God is a profanation of the Sabbath. The Sabbath is appointed as a day of *rest*, but not of *stupidity*. If a man toils hard all the week, and then sleeps away his Sabbath, wherein does he differ from the ox that he yokes. The Sabbath is a type of heaven, but in heaven do they indulge in sloth?

C. A.

RELIGIOUS INTELLIGENCE.

DOINGS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

At a meeting of the Board held by adjournment, in Boston, Nov. 9, 1812, the following Bye-Laws were adopted.

CHAPTER I.

Of the Duties of the Officers.

SECTION 1. It shall be the duty of the President, and, in his absence of the Vice President, and, in the absence of both President and Vice President, of the oldest member of the Board present, to preside at each meeting of the Board, and to perform such official acts either during the session of the Board, or at any other time, as shall be assigned to him by any future bye-law, or any future vote, of the Board.

2. It shall be the duty of the Prudential Committee to carry into effect all votes and orders of the Board, the execution of which shall not have been assigned to some other Committee;—to superintend all the missions instituted or patronized by the Board;—to examine, counsel, instruct, and direct, all missionaries approved by the Board;—to keep the bond given by the Treasurer to the Board, in pursuance of the Act of Incorporation;—to draw orders on the Treasurer, authorizing the payment of all monies which shall be expended under their direction;—to prescribe the place where the money of the Board shall be deposited;—to direct the loaning of monies, or the purchasing of productive stock, as they shall judge most conducive to the interests of the Board;—to ascertain the state of the Treasury at least twice a year, and oftener if they see cause;—to appoint, or authorize the appointment of, such agents at home and abroad, as may, in their opinion, be necessary to secure a safe remittance and a faithful expenditure of monies, and for such other purposes as in their judgment the interests of the Board may require;—and to perform any other duties, which shall be necessary, in their opinion, to carry into effect the foregoing powers, or to promote the interests of the Board, provided the same shall not be contrary to any vote or bye-law of the Board, nor to the Act of Incorporation.

The Prudential Committee shall appoint one of their number to be their Clerk, whose duty it shall be to keep a full record of their doings, and to sign all their orders and other official acts. The records above described shall be always open to the inspection of the Board.

3. It shall be the duty of the Corresponding Secretary to act as the organ of the Board in conducting the written correspondences between this Board and similar institutions, and between this Board and individuals, at home and abroad, generally; and to make such

written communications as the Board or the Prudential Committee shall particularly direct.

4. It shall be the duty of the Recording Secretary to keep accurate minutes of the proceedings of the Board and to enter the same in a book of records, and to certify all such doings of the Board as are to be known only by an inspection of the records.

5. It shall be the duty of the Treasurer to receive all monies or other property given, contributed, or paid to the funds of the Board, and to give receipts therefor;—to keep safely all the monies of the Board, and all notes, bonds, deeds, and other evidences of property;—to pay out monies according to the orders of the Prudential Committee signed by their Clerk, or of the Board signed by the Recording Secretary;—to keep fair and accurate accounts of all monies received and expended;—to make up particular annual accounts, and estimates, for the information of the Board;—to loan and invest monies, and make remittances, according to the direction of the Board, or of the Prudential Committee;—to exhibit his accounts, whenever required, to the Board or the Prudential Committee;—and to do such other acts as experience may prove to be necessary in order to a faithful execution of the duties of his office.

6. It shall be the duty of the Auditor to examine the Books of the Treasurer thoroughly and particularly, at least once a year; and, if he shall find the accounts correctly kept and accurately computed, the payments well vouched for, and the balance satisfactorily stated and accounted for, to give his certificate accordingly, which certificate he shall enter at large in the Treasurer's books, and transmit a duplicate thereof to the Recording Secretary.

CHAPTER II.

Of the meetings of the Board.

SECTION 1. There shall be an annual meeting of this Board, on the third Wednesday of September in each year, until the Board shall, at any annual meeting, fix upon some other day for that purpose. The place of holding each annual meeting shall be fixed by vote at the annual meeting next preceding. The officers of the Board shall be chosen at each annual meeting, and shall hold their offices until others are elected.

2. It shall be the duty of the President, or (in case of his death or inability) of the Vice President, or (in case of the death or inability of both President and Vice President) of the oldest member of the Board, to call a special meeting of the Board on the written application of the Prudential Committee, or any three other members of the Board. The time and place of holding the meeting shall be such, as the officer who calls the meeting shall appoint. On receiving an application as above described, the officer to whom the same is directed shall give each member of the Board notice of the time and place of meeting, by transmitting to each member a letter by mail in such season, that by the ordinary course of the

mails, each member may receive his notification at least thirty days before the day of said meeting.

3. All adjourned meetings shall be notified as follows: The Recording Secretary shall transmit written notice of any adjourned meeting to every member of the Board, as soon as practicable after such meeting shall have been agreed upon by the Board.

4. At any meeting of the Board three members shall form a *quorum* to adjourn or dissolve the meeting; and five members shall form a *quorum* to transact business.

At this meeting, the Auditor's certificate, dated October 8, 1812, relative to the Treasurer's accounts, was communicated. The meeting was opened with prayer by the Rev. Dr. Morse.

FOURTH ANNUAL MEETING OF THE BOARD.

THE annual meeting of the Board was held at Concert Hall in Boston, on Wednesday Sept. 15, 1813.

Present,

The Hon. JOHN TREADWELL, Esq. LL. D.
 Rev. JOSEPH LYMAN, D. D.
 Rev. TIMOTHY DWIGHT, D. D. LL. D.
 Rev. SAMUEL SPRING, D. D.
 WILLIAM BARTLET, Esq.
 Rev. SETH PAYSON, D. D.
 Hon. JOHN HOOKER, Esq.
 Rev. CALVIN CHAPIN,
 Rev. JAMES RICHARDS,
 Rev. SAMUEL WORCESTER, D. D.
 JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Vice President.

Minutes of the last annual meeting and of two adjourned meetings were read.

The following gentlemen were chosen officers for the year ensuing, viz.

The Hon. JOHN TREADWELL, Esq. *President.*

The Rev. Dr. SPRING, *Vice President.*

WILLIAM BARTLET, Esq.

The Rev. Dr. SPRING,

The Rev. Dr. WORCESTER,

JEREMIAH EVARTS, Esq.

} *Prudential Committee*

The Rev. Dr. WORCESTER, *Corresponding Secretary.*

The Rev. Mr. CHAPIN, *Recording Secretary.*

JEREMIAH EVARTS, Esq. *Treasurer.*

CHARLES WALLEY,* Esq. *Auditor.*

* SAMUEL H. WALLEY, Esq. the former Auditor, declined a re-election, on account of his numerous avocations.

The Rev. Dr. Spring laid before the Board a seal, which had been presented to the Board by Robert Ralston, Esq. Whereupon, Voted, to accept the said seal as the seal of this corporation.

Voted, that the thanks of this Board be presented to Mr. Ralston for his generous donation.

The Rev. Dr. Lyman and the Hon. Mr. Hooker, were appointed a committee to revise the bye-law respecting the powers of the Prudential Committee.

The Rev. Mr. Chapin and the Rev. Dr. Payson were appointed a committee to report on the case of Messrs. Judson and Rice, who have withdrawn themselves from the service of the Board.

The Rev. Dr. Spring had leave of absence the remainder of the session.

Adjourned till 9 o'clock to-morrow morning.

Thursday, Sept. 16. Met according to adjournment, and the business of the day was opened with prayer by the Recording Secretary.

The Rev. JEDIDIAH MORSE, D. D. took his seat at the Board.

Voted, that this Board consider the relation between this Board, and the Rev. Adoniram Judson, jun. as having been dissolved, on the first day of Sept. 1812, when, in a letter to the Corresponding Secretary, he announced his withdrawal of himself from under our instructions.

Voted, that this Board consider the relation between this Board and the Rev. Luther Rice, as having been dissolved, on the 23d day of October, 1812, when, in a letter to the Corresponding Secretary, he signified, that it was no longer compatible with his sentiments to follow our instructions.

Voted, that the following be adopted as a part of the bye-laws, chap. I. sect. 2.

All applications to be employed as missionaries shall be made to the Prudential Committee; and said committee shall carefully inquire and examine into the qualifications of any applicants; and in case thereupon they are well satisfied of the propriety of employing such applicants, they are authorized to expend any sums of money necessary for fully qualifying the applicants for the mission to which they may be designated, or on which they may be proposed to be sent; and when, in the judgment of said committee, the applicants may be suitably qualified, the said committee are authorized to send them on such missions, as they may think proper.

And the Prudential Committee are authorized to suspend any missionary, whenever, in their judgment, he shall violate the instructions given him, or shall fail to perform the duties reasonably required of him, until the next meeting of the Board.

The Prudential Committee shall regularly report their proceedings to the Board.

At 11 o'clock A. M. attended public worship, when a sermon was delivered by the Rev. Dr. Dwight from John x, 16.

Voted, that the thanks of this Board be presented to the Rev. Dr. Dwight for his sermon this day delivered, and that a copy be requested for publication.

The Rev. Dr. Morse, Mr. Evarts, and the Rev. Dr. Worcester were appointed a committee to carry the above vote into effect.

The Report of the Prudential Committee was accepted.

The Treasurer's accounts were exhibited, as examined and certified by the Auditor, and accepted.

The Rev. Drs. Dwight, Morse, and Lyman, were appointed a committee relative to the connexion between Mr. Eleazer Williams and this Board.

Voted, that Mr. Evarts be requested to present the thanks of this Board to Mr. Duren, and the choir of singers under his direction, for their very acceptable services in the public exercises of this day.

Voted, That the thanks of this Board be presented to the committee of the First Church in Boston, for the use of their church for public religious exercises.

Voted, that the Prudential Committee be directed to make inquiry respecting the settlement of a mission at St. Salvador, Brazil; at Port Louis, in the Isle of France; and on the island of Madagascar.

Whereas it has been stated to this Board by the Prudential Committee, that a gentleman, who wishes his name not to be mentioned, has offered to this Board a printing-press, whenever it shall be needed to publish the Scriptures under the direction of the Board,

Voted, that the Clerk of the Prudential Committee be requested to present the thanks of the Board for this liberal offer, and that the donation be accepted.

Voted, that this Board approve of the measures taken by Messrs. Richards and Warren, as reported by the Prudential Committee; and that the thanks of this Board be presented to Robert Ralston, Esq. Drs. Dorsey, James, Chapman, Hewson, Davis, and Billings, the Rev. Drs. Staughton and Rogers, Mr. Patterson, and others, for the kindness and patronage which they have respectively extended to Messrs. Richards and Warren.

Adjourned till nine o'clock to-morrow morning.

Friday, Sept. 17. Met according to adjournment, and the business of the day was opened with prayer by the Rev. Dr. Payson.

The committee, to whom was referred the case of Mr. Eleazer Williams, presented the following report which was accepted:

That Eleazer Williams, upon satisfying the Prudential Committee with respect to his departure from the course prescribed to him by the Board,* and engaging to place himself fixedly under their direction, may again be received under the patronage of the Board.

Voted, that the Treasurer be allowed three hundred dollars for his official services the last year.

A communication was received from the Hon. Elias Boudinot, Esq. a member of this Board, enclosing, as a donation, a bill of exchange on London for one hundred pounds sterling; whereupon

* He had prematurely joined his brethren, the Iroquois Indians, in New York and Vermont, near the frontiers of the United States.

Voted, that the thanks of this Board be presented to the generous donor.

Voted, that the next annual meeting of this Board be held in the Philosophical Chamber of Yale College, on the Thursday next after the second Wednesday of Sept. 1814, at 10 o'clock, A. M.

Voted, that the Prudential Committee be authorized to allow the missionaries of this Board such incidental and unforeseen expenses, as have been necessary.

Voted, that the thanks of this Board be presented to Samuel H. Walley, Esq. for his services as Auditor.

The Rev. Drs. Morse and Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board.

Voted, that it be the duty of the Prudential Committee to compile and publish a report, including the address to the public, the report of the Prudential Committee, a statement of the Treasurer's accounts, such account of donations as may be found expedient, extracts from the minutes of the present session, and such other information as they may deem useful.

During the session, the Rev. ALEXANDER PROUDFIT, D. D. of New York, and Gen. HENRY SEWALL and the Rev. JESSE APPLETON, D. D. President of Bowdoin College, of the District of Maine, were unanimously elected members of the Board.

The Rev. Dr. Miller was appointed to preach at the next annual meeting; and the Rev. Mr. Richards was appointed his second.

Voted, that the Recording Secretary give immediate notice to all the members of the Board, who are not now present, of the time and place of the next annual meeting.

The meeting was closed with prayer by the Rev. Mr. Richards.

The foregoing account of the doings of the Board was compiled from the records by the Prudential Committee.

The Annual Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, Sept. 15, 1813.

BRETHREN,

When Jesus of Nazareth was going about doing good, despised and rejected of men, little was it expected by the world, and little did it comport with human probability, that he would ascend to the right hand of the Majesty on high, be invested with all power in heaven and earth, and reign until every knee should bow to him, and every tongue confess him to be Lord, to the glory of God the Father. As he himself, on his way to *the joy set before him*, passed through scenes apparently the most inauspicious; so his servants, whom he has been pleased to employ in great designs and enterprises for advancing his kingdom, have generally been subjected, especially in their initiatory attempts, to trials and adversities, painful in their nature, and unpropitious in their aspect. But often has he shewn that his thoughts and ways are not like those of men. Often has he displayed the plenitude of his power, wisdom, and goodness, in

causing light to shine out of darkness, in carrying small beginnings into great results, and in crowning designs and enterprises, held for a time under discouraging circumstances, with unexpected and glorious success. Always, indeed, there is perfect safety in confiding in him; and happy are they, whether for the present successful or unsuccessful, who are truly engaged in his cause. Under these impressions, the Prudential Committee now meet their brethren, and submit their report with lively sentiments of gratitude and hope.

It was not until about three months after the last meeting of this Board, that the first intelligence from our missionaries sent out to the eastern world, was received in this country. In the mean time, however, they were not forgotten by the Prudential Committee. As the ordinary intercourse with India was obstructed by the war, it became necessary to establish a special channel, through which communications and remittances might be made with safety. For this purpose, the Committee assigned to Samuel Williams, and Junius Smith, Esqrs. of London, and to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, D. D. and the Rev. William Carey, D. D. at Calcutta, such agencies, as might be requisite in those places respectively for securing remittances to our missionaries, and for furthering generally the objects of this Board. To the gentlemen designated as agents at Calcutta was entrusted, very particularly, the application of the means forwarded to India by this Board, for aiding in the translation and distribution of the Holy Scriptures.

Pursuant to arrangements made by the Committee, a remittance of one thousand dollars for the support of our missionaries, and another of the same amount for aiding in the translation and distribution of the Scriptures, were forwarded by the Treasurer to our agents in London in the month of November. About the same time fifty pounds sterling were remitted to the Rev. George Burder, to refund what had been advanced from the treasury of the London Missionary Society, to Mr. Judson, when in England, in 1811. In February, another remittance was made for the support of the missionaries to the amount of twenty-two hundred dollars. Of the receipt in London of these several remittances, the treasurer has been duly advised; and assurances have been received from our agents there, in terms very gratefully to be acknowledged, of their cheerful acceptance of the trusts confided to them. For the translation of the Scriptures another remittance of about thirteen hundred dollars, (more than five hundred of which were specially appropriated to the repairing of the loss sustained by the fire at the Mission House at Serampore,) was made in May; and another of about a thousand dollars, in July. Of the receipt of these two remittances, it is not yet time to have received advice.

At the meeting of the Board in 1811, a sum, not exceeding three hundred dollars, was appropriated to the purchasing of books for the use of the missionaries. As our brethren, when they were fitted out, were furnished with but few books; the Committee thought

it important to embrace the earliest opportunity of conveying to them an additional supply. Accordingly, as an unexpected opportunity was presented in November, a purchase was made of such books as were supposed to be the most suitable, to the amount of about two hundred dollars. These books were put on board the schooner *Alligator* of Salem, bound to Arracan; were directed to our agents in Calcutta, and committed, with special instructions, to the care of the supercargo, who was also constituted an agent for this Board. The *Alligator* sailed from Salem about the first of December; and by her, official letters were forwarded from the Corresponding Secretary and the Treasurer to our missionary brethren, communicating to them such advices and directions as were deemed expedient; and to the Hon. Judge Harrington and Drs. Brown and Carey, respectfully soliciting their assumption of the agencies entrusted to them, referring them to documents accompanying the letters, by which they would be made acquainted with the institution, design, and transactions of this Board, and the instructions under which our missionaries were sent out—and soliciting their good offices in favor of the missionaries, especially in reference to the difficulties and dangers to which they might be exposed on account of the war. These letters, with leave, will be submitted to the Board. From the *Alligator* no intelligence has been received since her departure.*

The substance of the information respecting our missionaries, collected from the letters which have been received, is comprised in the following statement.

Our brethren were all highly favored in their passages. The Lord had them under his gracious care—kindly preserved their health—rendered their situation on board the ships agreeable—and conveyed them in safety to their destined port. Messrs. Newell and Judson, with their wives, arrived at Calcutta in the *Caravan*, on the 17th of June, and Messrs. Hall, Nott, and Rice, with the wife of Mr. Nott, in the *Harmony*, on the 8th of August, 1812. By Christian people there of different religious denominations, they were received in a manner the most courteous and affectionate; and their letters very pleasingly testify their deep and grateful sense of the Divine goodness to them, and of the cause which they had to “thank God and take courage.”

Soon after their arrival, however, Messrs. Newell and Judson, received an order from the government, requiring them to return to this country by the *Caravan*; and signifying, that the *Caravan* would not be allowed to depart without them. By this order they were thrown into great perplexity and distress. Their Christian friends at Calcutta and Serampore entered with great sympathy into their situation; earnest solicitations were employed in their behalf with the officers of the government; and special and united prayers were offered up to Him who reigns in Zion, and turns the hearts of men. After some time the order was relaxed, and liberty

* It is hardly time to expect intelligence from this vessel.

was granted to the two brethren, to depart, by any conveyance which might offer, to any place, not within the jurisdiction of the East India Company. It then became a weighty question, whither they should go. Respecting Birmah, which had been contemplated by us, and by them, with particular desire and raised hope, as the field of the mission, they had received such information, as decisively to deter them from attempting an establishment in any part of that empire. China, still farther east, they supposed to be absolutely closed against them. Seeing no door open, or likely to be opened, in countries eastward of British India, they had only to turn their eyes westward. While in this state of anxious suspense, they received letters from their brethren of the Harmony, dated at the Isle of France, with the intelligence that the governor of that Island was friendly to missions, and very desirous of having missionaries employed there, and in the neighboring Island of Madagascar. As the Isle of France, Bourbon, and the more easterly Island of Ceylon, are not within the jurisdiction of the East India Company; but belong to the *Crown* of Great Britain, and are under separate governments; in them the policy of the East India Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of France; considering that, should they not find it expedient to attempt an establishment either there, or at Madagascar, they would at least be out of the reach of that government, which had hedged up their way, and at liberty to go thence wherever Providence might direct them.

Accordingly, on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France, in a vessel which could not afford accommodations for any more passengers; and the expectation then was, that Mr. and Mrs. Judson would soon follow them.

Four days after the departure of Mr. Newell, the Harmony with Messrs. Hall, Nott and Rice, arrived at Calcutta. After going through a process, similar to that, to which the two brethren before them had been subjected, these brethren came also to a similar determination. They were providentially, however, detained at Calcutta, until the latter part of November.

This interval of delay was marked with some changes, which should have been little to be expected, and which cast a new cloud upon the affairs of the mission. On the 27th of August, Mr. Judson addressed a note to the Baptist Missionaries at Serampore, informing them that he and Mrs. Judson had changed their sentiments on the subject of baptism, and signifying their desire to be immersed. Accordingly, on the first Sabbath in September, they were immersed. In his note, Mr. Judson says, "It is now about four months since I took the subject into serious and prayerful consideration." Mr. Newell, however, who was his companion on the passage to Calcutta, and after his arrival there until within about three weeks of the date of this note, appears to have left him without any knowledge of the change. His other brethren, also, who were at Calcutta, when he went from that place to Serampore, on

the 27th of August, appear to have been unapprized of the object of his visit there, and to have received their first intelligence on the subject two days afterwards from Dr. Marshman.

In a joint letter, written about twenty days after Mr. Judson's immersion, his brethren, referring to the fact, say, "In consequence of this trying event it has appeared to him and to us, and to those with whom we have conversed, expedient that we should separate and labor in different fields." This letter had the signature of Mr. Rice. About four weeks after this a letter was written by brethren Hall and Nott, in which they say, "You will be surprised to receive a letter written by us alone: we are surprised and distressed that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and he will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiment, and separating us from each other, we cannot tell. This we know, the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope and pray that these unexpected things may not damp the missionary spirit which has been kindled, but that it may burn with a brighter and purer flame." Mr. Rice, in a letter of the same date, professes to have examined the subject, "with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of his situation."

Aware of the fallibility of the human mind, and of the frailty even of good men, the Prudential Committee have no disposition to impeach the sincerity of these two brethren. It cannot, however, but be regarded with regret, if they had not, "with prayerfulness and in the fear of God," examined that subject, before so late a day:—before they assumed engagements of so high and responsible a character;—before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind, while examining as doubtful, a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations, and open to them new and very different prospects;—before, in fine, they were in a situation, peculiarly exposing them, as the case might be, to mistake impulses for arguments, and an act, in which there would be "a shew of wisdom, in will worship and humility," for an indispensable effort of Christian self-denial. *Nevertheless the foundation of God standeth sure:* and on this foundation, the instances of instability, which we lament here to record, but against which no human foresight could provide, should lead us more entirely to repose our hopes. They shew us that missionaries are but men; and forcibly inculcate the importance of great caution, and great fidelity in examination, on the part, not only of this Board, but of all who would offer themselves for the missionary service. Instead, however, of inducing discouragement, they should rouse the holy zeal, and quicken the pious exertions of all the friends of truth; and should they, in the wisdom of God, be so overruled, as

to bring an accession of strength to the missionary cause, the event would be joyous.

During their stay at Calcutta, Messrs. Hall and Nott obtained such information, and such views of probable events, as induced them to relinquish the design of returning to the Isle of France, in the hope that they might yet find it practicable to establish themselves at Bombay, Surat, or some other eligible place in India. Early in November, therefore, they engaged a passage for Bombay, obtained their passport, from the police, and were contemplating their prospects with high satisfaction, and encouragement. But here, on a sudden, another trial was interposed. After their effects were on board for Bombay, they had notice from the police, that it was the pleasure of the government to have them conveyed to England, and that a passage would be provided for them in the fleet then under despatch. They were greatly perplexed; but, as their passports were not revoked, they at length concluded, that they might be warranted in going on board the ship, in which they were regularly entered as passengers, and had paid their passage, and await the event. Accordingly, on the 20th of November, they went on board. The ship remained in the river, a little below Calcutta, five or six days; during which they were not without fear of being ordered back by the officers of the police, who well knew where they were; but on the 27th, the ship dropped down the river, and on the 29th she was out at sea. This was the date of our last intelligence from them. Under this date, Mr. Nott writes, "We are now past all the danger which we feared.—As far as we can judge, if we are favored with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay, we shall either stay at Ceylon, or go to some place, where we shall certainly stay."

About the time that these two brethren left Calcutta, Mr. and Mrs. Judson and Mr. Rice took passage thence for the Isle of France, where they arrived about the middle of January. On the 15th of March, Mr. Rice took passage in a Portuguese vessel for the Brazils, with a view to return to this country on special business, deemed by himself and Mr. Judson important to their contemplated separate mission. He has just reached this place from New York; and from him the Board may probably receive some further communications. He left Mr. and Mrs. Judson at the Isle of France, waiting for a passage to Penang, or Prince of Wales's Island, where they intended, if practicable, to effectuate an establishment.

Mr. and Mrs. Newell's passage from Calcutta to the Isle of France was long, perilous, and distressing. After leaving Calcutta, on the 4th of August, they were driven about in the Bay of Bengal for a month, in which time Mrs. Newell was sick with a fever. On the 5th of September the ship put in at Coringa in distress. Thence they sailed, on the 19th of the same month, and arrived at the Isle of France in the fore part of November.

About three weeks before their arrival, they were called to the mournful office of consigning to the waves an infant daughter,

whom but five days before, they had joyfully received at the hand of God, and whom with mingled vows and tears, they had solemnly devoted to him in baptism. Soon after this, symptoms of a consumption began to shew themselves in Mrs. Newell. The disease baffled all medical skill; and on the 30th of November at Port Louis in the Isle of France, she fell asleep.—“During the whole of her sickness,” says her mourning husband, “she talked in the most familiar manner of death, and the glory that was to follow.” She wished it to be distinctly made known to her friends, that “she had never regretted leaving her native land for the cause of Christ.”—“God calls me away,” said she, “before we have entered on the work of the mission; but the case of David affords me comfort: I have had it in my heart to do what I could for the heathen, and I hope God will accept me.” When told that probably she would not live through another day; “O joyful news,” said she, “I long to depart.”

Precious in the sight of the Lord is the death of his saints. Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But HE, from whom all these excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself, nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted.

Her bereaved husband feels her removal as an unspeakable loss; yet appears to bow to the dispensation with a truly resigned spirit, and to be sustained under it with the consolations of God. He will be remembered by this Board in his affliction, with tender sympathy and with fervent prayers; and HE, whose servant he is, and who will never be unmindful of him, knows how to make his trials redound to the furtherance of the great design in which he is engaged, and to work for him a far more exceeding and eternal weight of glory.

On the 24th of February Mr. Newell left the Isle of France, in a vessel bound to Bombay; intending to join his brethren Hall and Nott there, or at Ceylon, as Providence should direct.

In regard to the difficulties, experienced by our brethren from the government at Calcutta, it may be proper to state, that they do not appear to have been in any respect peculiar to American missionaries. They were only such as English missionaries have had to encounter; and they proceeded from the general policy of the

East India Company, which, on the principle of mercantile monopoly, goes, excepting in cases of connivance, to exclude from their territories all persons, of whatever profession, not licensed by the Directors at home. To this policy the Directors of the London Missionary Society, in their Annual Report, last May, have repeated reference. One of their Missionaries, a Mr. Thompson, on his way to the Missionary station at Belhary, arrived, in March 1812, at Madras; where, "when it was found that he came from England without a license from the East India Company," he received an order from the superintendant of the police as follows:

"REV. SIR,

"I am directed to inform you, that the Honorable the Governor in Council is precluded, by the orders of the Supreme Government, from permitting you to reside in any place under this Presidency; you will, therefore, return to the Isle of France, or to Europe, by the first opportunity."

No revocation of this order could be obtained. But Mr. Thompson in a letter, says, "I have nothing to complain of the government here, for they act agreeably to the letter of their instructions; nor of the government at home, as, when the Charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people: and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the Gospel to foreign lands, and therefore no provision was made for such a purpose."—In reference to the case of Mr. Thompson, the Directors of the Missionary Society, say, "It is impossible not to feel, on this recital, the most painful regret, that regulations, which were originally made for commercial purposes only, should now be employed to impede the progress of Christianity, or place under the control of the East India Company a subject so intimately connected with the present and eternal happiness of many millions of the human race. For the removal of such unrighteous restrictions, the Society applied to his Majesty's ministers; has petitioned the Legislature; and will continue importunately to address the Throne of Grace."

As the Charter of the East India Company is about expiring, petitions not only from the London Missionary Society, but from other bodies, and meetings composed of highly respectable members of the Established Church, clergymen and laymen, as well as of other religious denominations, and in the different parts of Great Britain, have been poured in upon the Legislature; praying, that, in the new Charter, there may be some effectual provision in favor of the propagation of the Gospel in the Company's extensive and populous territories. If these petitions have failed, or shall ultimately fail of success, the failure will be greatly lamented by the true friends of the Gospel and of the best interests of mankind, both in Great Britain and in this country.

The information, which our missionaries obtained at Calcutta respecting Birmah, and by which they were deterred from proceed-

ing thither, was probably more particularly detailed, in letters which have not yet arrived, than in those which have been received. It appears, however, that war, both civil and foreign, was raging in that empire; and that the missionaries, who had been sent thither from the London, and the Baptist, Missionary Societies, had been obliged to leave the country. These are strong facts; and doubtless will appear to this Board sufficient to justify our brethren, in relinquishing, for the present, a design which had been entertained with great fervency of hope, and in regard to which no small disappointment is felt. The committee, however, do not abandon the hope, that a door may yet be opened, at no very distant period, for the propagation of the Gospel in Birmah.

Though disappointed in regard to the Birman empire, and obstructed in British India, our missionaries, at their last dates, were by no means discouraged. They still had hope of obtaining footing at Bombay, or Surat, in a way similar to that in which missionaries had obtained footing, notwithstanding the difficulties always presented in different parts of India. And should they fail there, they had assurance of being allowed to establish a mission at Ceylon; where a field of no small extent and promise would be open to them. Of this island, as a field for missionary labors, the Directors of the London Missionary Society, in their last report, give a very favorable representation. A gentleman resident there, as quoted by the Directors, says, "I hope the Missionary Society, and all other societies for promoting the glorious cause, will strain every nerve to send some able teachers to this country. Never was such a harvest, as is here prepared for the reapers."

Our missionaries mention, in very grateful terms, the courtesy, hospitality, and generosity, which they experienced from many persons at Calcutta, Serampore, and Port Louis. At Calcutta, in addition to various other acts of liberality, collections were made for them, in money, of upwards of seven hundred rupees—more than three hundred dollars. For these collections, they express very particular obligations to the Rev. Mr. Thomason, an Episcopal clergyman, who on all occasions had acted towards them the part of a Christian and a friend. And when Mr. Newell left Calcutta for the Isle of France, he had a letter of credit, from Dr. Carey to a house in the latter place, to be used, in case of necessity, until he should receive from us the means of repayment.

The Prudential Committee have not lost sight of the design of this Board, respecting a mission to the Iroquois, or Caghnawaga Indians. It is a design peculiarly near to their hearts; but they have to lament, that, on account of the war, it cannot at present be carried into effect. May the God of mercy grant, that the present obstructions may soon be removed; and a door yet be opened for the Gospel to be imparted to our pagan brethren of the wilderness; whose claims for commiseration are most unequivocal and affecting; and in regard to whom, before the great Parent of all, a responsibility the most awful rests upon the people of these States.

Messrs. Richards and Warren, who for two years have been under the particular patronage of this Board, soon after they had closed their studies, a year ago, at the Theological Institution, went, under the direction of the Prudential Committee, to Philadelphia, for advancement in medical science. They have been in that city about ten months; and have there received marks of courtesy and liberality, which are mentioned by them in terms of fervent gratitude, and which claim the grateful acknowledgments of this Board. From regard to the service to which they are devoted, they have been admitted, gratuitously, to an entire course of lectures in the celebrated Medical Department of the Pennsylvania University; and, recently, have been placed in very eligible situations, one in the Pennsylvania Hospital, and the other in the Philadelphia Almshouse—situations not only exempting them from a principal part of the expenses of living, but affording them advantages for medical improvement, not exceeded, probably, by any in the United States. Besides attending to their medical studies, they have been employed, for a considerable part of the time, by the Missionary Society in Philadelphia, and have performed jointly, in the city and vicinity, the duties of one missionary: thus favoring the funds of this Board, improving themselves as preachers, and doing good, we devoutly trust, to the souls of many. They will be ready for our service abroad, whenever it shall be judged expedient to send them.

Notwithstanding the embarrassments of the times, the liberality of the Christian public towards the objects of this Board, has been such in the course of the year, as highly redounds to the praise of Divine grace. Our brethren and friends, in the Auxiliary Societies in the different parts of our country, have exerted themselves with very exemplary and animating zeal, and are entitled to the most affectionate and grateful recognition on this anniversary. The donations to the Board have been published as they were received. The amount received from Sept. 1, 1812, to August 31, 1813, exceeds eleven thousand dollars, as will appear more particularly by the Treasurer's annual accounts. Several Auxiliary Foreign Mission Societies have been formed within the year past; but the exact number cannot be stated, as it is frequently some months after these societies are formed before authentic information is received from them.

In the close of this Report, the Prudential Committee would deliberately say, that, in a general review, they see no reason for discouragement, or for a remission of activity, on the part of this Board or its friends; but abundant cause of thankfulness, and increased exertion. If, when we engaged in our great design, we were not prepared for trials—if we did not lay our account for occurrences apparently adverse, and calling for the utmost firmness of faith, steadiness of purpose, and energy of action; we had profited but little by the experience of ages;—had observed to little purpose the unvaried course of Divine dispensations, and were but ill qualified for an undertaking of this arduous and mo-

mentous kind. Hitherto our trials have been comparatively light; and our encouragements many and great. It is only three years since the first meeting of this Board, then only a voluntary association, feeble, destitute of funds, and unassured of any adequate patronage. It is not time to have achieved much in the pagan world: if any thing has been done in the way of preparation—in giving stability and efficiency to the institution—in gaining the attention and favor of the Christian public to the design, obtaining the requisite funds for its support, and devising and maturing plans for carrying it into effect;—we have not labored in vain, but may reasonably hope to reap in due time. That the heathen world is to be converted to Christ is as certain, as that the word of God is true; that this is to be effected by the instrumentality of Christians is as evident, as the Divine institution of the Christian ministry is unquestionable: that the time for its accomplishment is near, both the word and providence of God unequivocally declare. Preparations for this great event have been commenced upon a vast scale; and, amidst the portentous commotions of the world, are advancing with astonishing constancy and celerity. Not to discern the signs of the times were a proof of most deplorable blindness; not to hail, with grateful joy, the advance of HIM to whom the kingdom of the whole earth belongs, were a fearful indication of inward hostility to his cause; not to be zealously engaged in the great design of bringing all nations under his benign dominion, were to betray a deadness of heart, an unbelief, a devotedness to the world, or a pusillanimity, unworthy the Christian name. With humble reliance on Him, may this Board be *steadfast and unmovable, always abounding in the work of the Lord.*

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners for Foreign Missions in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid from Sept. 1, 1812 to Aug. 31, 1813, in conformity to orders from No. 25 to No. 52 inclusive, signed by the clerk of the Prudential Committee, for expenses incurred in the prosecution of the objects of the Board	\$8,603 05	
To losses by counterfeit bills received in donations	8 00	8,611 05
To balance carried to the credit of new account, Sept. 1, 1813		8,077 59
		<hr/> 16,688 64

Contra Cr.

By balance brought to the credit of new account, Sept. 1, 1812, as appears by the Auditor's certificate of Oct. 8, 1812	\$5,252 46	
By cash received in donations, as particularly published in the Panoplist; viz. in the Panoplist for October, 1812, p. 242	\$1,500 63	
— November, p. 285	307 32	
— December, p. 335	216 00	
— January, 1813, p. 380	1,815 01	
— February, p. 425	1,255 50	
— March, p. 476	641 67	
— April, p. 528	1,065 46	
Carried forward.	\$6,801 59	\$5,252 46

	Brought forward.	\$6,801 59	\$5,252 45
— May, p. 575	- - - - -	122 83	
— June, p. 45	- - - - -	1,349 96	
— July, p. 92	- - - - -	1,835 84	
— August, (part I) p. 139	- - - - -	285 06	
— (part II.) p. 192,	- - - - -		
(as corrected in the number for September, (part I.) p. 238	- - - - -	428 87	
— September, (part I.) p. 238	- - - - -	465 75	11,284 90
By avails of a dollar, which proved to be genuine, though supposed to be counterfeit, and charged as such in last year's account	- - - - -	94	
By interest on money lent	- - - - -	150 34	151 28
			\$16,688 64

A STATEMENT OF THE EXPENDITURES OF THE BOARD, FROM SEPT. 1, 1812, TO AUGUST 31, 1813.*

Nov. 10, 1812. Paid for a bill of exchange on London for £261 12 6 sterling, at 14 per cent discount, the avails of which to be remitted to Calcutta toward the translation and publication of the Scriptures, in the vernacular tongues of Asia	\$1,000 00
Ap. 1, 1813. for £343 0 9 3-4 exchange, at 16 per cent discount, to be remitted to Calcutta, viz. for the translations	\$759 06
towards repairing the Serampore loss	521 62
July 2. for £256 exchange, at 14 per cent discount, to be remitted for the translations	978 48
	3,259 16
Nov. 10, 1812. for a bill of exchange for £261 12 6, at 14 per cent discount, the avails of which to be remitted to Asia, on account of the salaries of the missionaries	\$1,000 00
Feb. 20, 1813. for £600 exchange, at 16 per cent discount, to be remitted on account of salaries	2,213 33
	3,213 33
Oct. 12, 1812. for a bill of exchange for £51 12, at 18 per cent discount, which was remitted to the London Missionary Society, to replace money advanced by that Society towards the necessary expenses of Mr. Judson, while in England, in the summer of 1811	188 05
Aug. 26, 1813. The premium of insurance on the specie sent to Calcutta in the Caravan	99 00
Paid at different times towards the necessary expenses of the law-suit to recover Mrs. Norris's legacy of \$50,000	268 70
Expenses incurred in aiding Messrs. Richards and Warren to obtain a medical education	178 00
For books sent to India for the use of the missionaries by the Alligator	191 35
To Mr. John Frost for 29 weeks of service in assisting in the formation of Foreign Mission Societies, at \$8 a week	232 00
Necessary travelling expenses of Mr. Frost in the winter and spring of 1812	\$64 09
Travelling expenses of members of the Board, before the annual meeting of 1812, but not discharged till then	38 25
Travelling expenses of the members in attending the annual meeting at Hartford, Sept. 1812	154 75
Travelling, and other necessary expenses of the members, in attending the adjourned meeting of the Board in Nov. 1812	12 45
Travelling expenses of the Prudential Committee, in attending meetings in Oct. 1812, and Feb. 1813	8 37
	277 91
For copies of the Panoplist, vol. iv, new series, presented to Foreign Mission Societies to convey missionary intelligence	52 80
Carried forward.	\$52 80
	\$7,907 50

* It was thought better to publish the expenses in this way, than to copy the accounts at full length under their respective dates.

	Brought forward	\$52 80	\$7,907 50
For printing 1250 copies of the third annual report	-	93 15	
For printing documents for the use of Mr. Frost, on his tour	-	7 63	
For stationary	-	2 23	
Trunk for safe-keeping of the Corresponding Secretary's books and papers	-	6 00	
For printing hymns at the ordination of the missionaries in Salem	-	3 00	164 81
Balance of expense on account of the education of Mr. Eleazer Williams	-	1 93	
Postage paid by the Treasurer on account of the Board	-	\$12 69	
— paid by the Treasurer, as the expense of remitting by cartels	-	5 14	
Postage paid by the Corresponding Secretary and others	-	10 48	28 31
Counterfeit bills received in donations	-	8 00	
Commissions for changing money	-	50	8 50
Allowance to the Treasurer for his official services during the year preceding Sept 15, 1812, and his other services, particularly in attending on the Legislature in the winter and summer sessions of 1812, on the business of the petition for an Act of Incorporation.	-		500 00
			<u>\$8,611 05</u>

AUDITOR'S CERTIFICATE.

Boston, 11th Sept. 1813.

THIS certifies that I have examined the accounts of the Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending on the 31st of Aug. 1813, and have found the same correctly cast and well vouched, and that a balance of Eight Thousand and Seventy Seven Dollars, and fifty nine cents in notes and cash remains in the Treasury; which sum is accounted for in the Trial Balance, dated 31st August, 1813, a copy of which is written on the other side of this paper.

S. H. WALLEY, Auditor.

Balance \$8,077 59.

In the Trial Balance above-mentioned, the particulars are given, which compose the following sums; viz.

In notes on interest	-	\$5,075 00
Deposited in Massachusetts and Eagle Banks	-	2,679 74
In the hands of the Prudential Committee to meet contingent expenses	-	322 85
		<u>\$8,077 59</u>

RELIGIOUS SOCIETIES IN NEW HAMPSHIRE.

Extract of a letter from a clergyman in New Hampshire to the Editor, dated the 28th instant.

"Dear Sir,

"OUR annual meetings of the New Hampshire General Association, Bible Society and Missionary Society, were held last week at Plymouth. It was an interesting season. The meetings were well attended. Not only the people in Plymouth, but also numbers from the adjacent towns, appeared to feel a deep interest in the several meetings, and in the business, which was transacted. There was manifested a strong desire to hear the word preached, and to learn the state of religion at home and abroad.

The Bible Society and the Missionary Society receive increasing patronage. A spirit of liberality is fast increasing among us. The avails of the Cent Institution will be \$700, or upwards, the past year. If missionaries can be obtained, much more missionary service will be performed for our Society the ensuing year, than in any preceding year. Several local missionaries are to be maintained in the northern parts of the state.

"The Bible Society is extending its operations. An appropriation of \$500 has been voted to aid in translating and printing the word of God in some other language, as soon as our funds shall admit. It is hoped, that a larger appropriation may be made ere long for the same benevolent purpose."

"How interesting is the period in which we live! Do we not behold the dawn of

the Millennium? How animating is the thought suggested by Dr. Buchanan, that our nation may have a large share in evangelizing the world! Let the pages of the Panoplist be more and more directed to this grand object. Let us make more vigorous efforts to promote the great and good work of the Lord."

Extract of a letter from Mrs. Nott to a lady in Boston, written soon after the Missionaries arrived at Calcutta.

"On entering the Hoogly," says Mrs. Nott, "I found myself prepared to enjoy the rich scenery of its banks. Every thing was so new to me, in looking back, around me, and forward, that I for a while believed myself dreaming. It was but a little time that I thought this; for soon heathen wretchedness stared me in the face, and brought convincing proof, that my imagination never could have painted this scene."

"Temples sacred to the worship of perishable gods, were as near each other, as we find churches in New England. In Calcutta the kindness of my heavenly Father attends me. He has again given me kind and tender friends. I have all that is comfortable in home; but still desire to depart, that I may be doing the work for which I left my native shores. You will have heard before the reception of this of our orders from this government. We leave their dominions soon for Ceylon as we hope."

"I believe, (therefore I faint not,) that the heathen are to be the inheritance of the King of glory. The promises of God are only limited by the rising and setting sun."

DONATIONS TO FOREIGN MISSIONS.

Sept. 23. From individuals in Andover (south parish) by the Rev. Mr. Edwards,	\$15 25
From the church and society in Mansfield, (Con.) by the Rev. Samuel P. Williams, toward the translations,	22 00
From the Foreign Missionary Society in Saco, by the Rev. J. Cogswell,	9 00
24. From individuals in Pittsfield, belonging to the church and society of the Rev. Wm. Allen, toward the translations,	14 00
From the Piscataqua Branch of the Foreign Missionary Society, remitted by their Treasurer,	90 00
25. From the Female Charitable Society in Williamstown, by their Treasurer Mrs. Betsey Noble,	20 00
28. From Mrs. Elizabeth Breese, Utica, (N. Y.) by the Rev. Dr. Morse,	5 00
	<hr/> \$173 25

OBITUARY.

DIED, in England, the Rt. Hon. Lord BARMHAM, a Privy Councillor, and Admiral of the Red, aged 88. This nobleman was in a high degree distinguished by his strictly religious character.

In the Illinois Territory, Capt. PARNAS BACKUS, murdered in a duel.

In St. Mary's County, (Maryland,) the Hon. WILLIAM THOMAS, late president of the senate of that state.

In Conococheague, the Rev. J. KING, aged 73, having sustained the office of pastor 40 years.

At Quincy, on the 15th ult. Mrs. ABIGAIL SMITH, wife of the Hon. William S. Smith, of New York, and only daughter of the Hon. John Adams, aged 48.

At West Greenwich, (R. I.) the Hon. BENJAMIN JOHNSON, aged 65, one of the Justices of the Supreme Court of that state.

At Philadelphia, on the 23d ult. Mr. ALEXANDER WILSON, the assiduous and ingenious author of the *American Ornithology*.

At Taunton, on the 26th ult. Dr. JOB GODFREY, an eminent practitioner of physic, aged 70.

At Norfolk, (Vir.) the WIFE of *Cadet Larne*, a Frenchman, murdered by her husband.

At Middletown, (Con.) Mr. AARON PLUM, killed by lightning, aged 74.

At North Yarmouth, on the 29th ult. ELISHA P. CUTLER, jun. Esq. aged 33.

At Hingham, on the 26th ult. Mrs. HANNAH CUSHING, aged 88, having had 140 descendants, of whom 66 were great-grand children.

At Philadelphia, Col. THOMAS LLOYD, MOORE, a patriot of the revolution.

At Athens, (N. Y.) Miss SALLY HAMILTON, aged 20, barbarously murdered.

At Concord, (Mass.) on the 5th inst. the Hon. WILLIAM HILDRETH, Esq. Sheriff of Middlesex county.

At New Haven, (Con.) on the 30th ult. ISAAC BEERS, Esq. late president of the New Haven Bank, and for many years an eminent bookseller, aged 71.

At Middleton, the Rev. SOLOMON ADAMS, pastor of the church in that place.

At Andover, Mrs. HANNAH ABBOT, relict of the late Col. George Abbot, aged 89, leaving 112 descendants.

At Ashfield, Col. AMES, by suicide, aged 46.

At Fort George, Dr. SHOEMAKER, murdered in a duel.

In France, JUNOT, Duke of Abrantes, one of Bonaparte's greatest generals.

In London, the Right Rev. JOHN RANDOLPH, D. D. Bishop of London.

In Frederic county, (Vir.) the Hon. EDMUND RANDOLPH, Esq. formerly attorney general and secretary of state, in the time of President Washington's administration.

At Hopkinton, the WIFE of Capt. N. Knowlton; and, while preparing to attend her funeral in apparent health, her father, AARON GREELY, Esq. instantaneously, aged 74.

At Sherburne, Dr. TAPLEY WYETH, an eminent physician, and member of the H. R. in the legislature of this commonwealth, aged 48.

At Boston, ROBERT S. GREEN, Esq. of Philadelphia, counsellor at law, son of the Rev. Dr. Green, President of Princeton College.

This gentleman was possessed of the most amiable manners and great mental endowments, and was just rising into all the professional eminence to which he had aspired. He had more, and more various, knowledge, than almost any young man in this country. He was a firm believer in the Christian revelation, and one of the ablest defenders of it, for his years, that could be found. He was also orthodox in his religious creed, in all important and practical points. Death approached him with so hasty and unperceived a step, that he had little opportunity to disclose his views and feelings at that solemn period.

Also, Mr. CHARLES ELIOT, eldest son of Samuel Eliot, Esq. aged 22. He was graduated at Harvard College in 1809, and had been licensed as a candidate for the Gospel ministry.

At Woodbury, (Con.) the Rev. NOAH BENEDICT, pastor of a church in that town, aged 76. He was graduated at Princeton College in 1757.

At Barkhamstead, (Con.) on the 25th of May last, the Rev. OZIAS EELS, pastor

of the church in that town, aged 58. Yale College, 1779.

At Hebron, (N. H.) the Rev. THOMAS PAGE, aged 63.

At New York, the Rev. JOHN RUSSELL, aged 24.

At Pulteneyville, (N. Y.) the Rev. DAVENPORT PHELPS, aged 58.

At Boston, in July last, Dr. SHIRLEY ERVING, a respectable physician and a pious man.

At Wethersfield, (Conn.) the Rev. JOSHUA BELDEN, aged 89.

In England, Dr. ANTHONY FOTHERGILL, formerly a physician at Bath. He left legacies to public institutions in England and America.

At Providence, BENJAMIN WEST, Esq. LL D. aged 63.

At Plainfield, (Mass.) on the 3d of July last, of a consumption, Mrs. BETSEY PORTER, wife of Dr. Jacob Porter, in the twenty-first year of her age.

At Orford, (N. H.) Deacon ISHABOD PALMER, aged 97, a native of Windham, (Con.) In his youth he made a public profession of religion, and exemplified its power to an eminent degree, through his long and valuable life. His death was triumphant; and the expiring saint was enabled to exclaim in the language of the Apostle—*I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, &c.* He lived in the matrimonial state 74 years, and the wife of his youth survives him. Their descendants are very numerous.

Those who have been eminently devoted to God should be had in grateful remembrance. The mind dwells with delight upon the pious example, the useful life, and joyful death of departed friends. The record of such scenes tends to strengthen the faith, animate the desires, and confirm the hopes of the living. These remarks will be illustrated by giving a brief outline of the character of the late Mrs. SARAH BELDEN, wife of the Rev. Jonathan Belden, of Bristol, (Maine.)—Her life was such as might be expected from one who had been piously educated, and whose heart had been touched by the Spirit of the living God. As a child, a wife, and a parent, she was all her friends could wish. As a Christian, she was one who eminently adorned her profession. Those who knew her best can bear witness to the conscientious regard she manifested, at all times, to the will of God. The rule of her life was the Divine law; her object the Divine glory; and her only hope, Divine mercy. Cheerfulness was natural to her, but it had no tincture of levity. In prosperity, she could be joyful; and in afflictions and troubles, few have

better exemplified that precept; *In your patience possess ye your souls.* As she lived, so she died. Her death, which took place on the 25th of March, 1812, was a scene of composure, of peace, and of joy. Convinced that her sickness would prove mortal, she remarked; "It is a great thing to die. Do not think I feel alarmed. I am willing to die. I have no merits to plead. Oh! no. My life contains nothing to be depended on. I am the chief of sinners. I have no hope, but in the sovereign, free grace of God." At another time, she observed; "I am now pained with thirst, but I hope to be shortly with my Savior, drinking at the streams which flow at his right hand. And yet it surprises me, that I can entertain such hopes." On the day of her death, she said; "If I covet any thing more, it is, that I may be able to speak more for God. I have but a short time to continue. God is very good. For two days I have not been able to weep. I cannot shed a tear. I believe I shall NEVER shed another."

Among her private papers was found the following, which shews her early attention to that religion which was ever after the object of her life, and her support, comfort and joy in death.

"Being taught, with the first dawns of reason, in an impressive and solemn manner, the distinction between virtue and vice, and the consequences of each, my mind became exceeding tender, at the age of five or six years. I felt myself a sinner, and exposed to the awful punishment of everlasting fire. At times, my mind was exceedingly distressed. Being told that God not only took cognizance of all my actions, but was perfectly acquainted with every thought of my heart, I secretly wished for a retreat, where I might escape his penetrating eye; but was taught to believe no such place could be found. I made strong resolutions of obedience, but alas! found myself incapable of observing them. My anxiety was not perpetual, but was very often diverted by childish amusements; and, as I grew older, I grew more inattentive; though the practice of self-examination and secret devotion was never entirely forsaken. At the age of eighteen, and about the first of March, 1793, for a particular reason, but without any special seriousness on my mind, I came to a determination to lay aside every other book, and attend only to the reading of the Bible. I felt no material change in my views for some weeks; when, being one evening in a large circle of youths, our minister came in, and after solemnly recommending to us the choice of *the one thing needful*, concluded with observing, that several of our gay young friends had already hopefully set out in

pursuit of the kingdom of heaven. I was struck with the information, and from that time my mind became more thoughtful than ever. Not long after, those persons were propounded for admission into the church. My heart then rose within me. I felt myself injured. I thought that God had imparted his grace to those who had not sought it with half the assiduity that I had done, and whose lives had not been so blameless as mine. I thought I could rejoice that they had found mercy, but felt that I was wronged in being left behind.—It was now that I began to taste the wormwood and the gall. The thunders of Mount Sinai sounded in my ears, and, for a short time, made me tremble. My terrors, however, soon subsided, and I found myself borne down under an insupportable weight of sin. I thought my convictions had all left me, and that God had given me up to stupidity and hardness of heart. I ardently wished and prayed that my former distress might return, and concluded I had sinned away the day of grace, when it was suggested to me by a friend, that the greater the crimes of the repenting sinner, the greater would be the display of sovereign grace in his salvation. The consideration of this afforded a ray of hope to my desponding heart. I said to myself; God is a sovereign. He has mercy on none, because he has any complacency in them. Who knows but he may magnify the riches of his grace in saving just such a poor, depraved, sinful creature as I am? I cannot, I must not despair. I will not give over seeking; I can but perish at last.—For several weeks, my mind was deeply oppressed and almost overwhelmed with a sense of my exceeding sinfulness. I felt the force of these words of the poet, which were continually in my mind;

*"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can wash the dismal stain away."*

"Not only my actual sins were set in order before me; but more especially the entire depravity of my nature was felt. My own heart appeared like a viper in my bosom; *deceitful above all things and desperately wicked.* I said to myself; Who can fathom the depths of its iniquity? I felt it would be just in God, to cast me off forever, and assign my portion with those miserable beings, who are shut up to all eternity in the regions of despair and unutterable woe. As yet, I could see no peculiar excellency in the character of Christ. I was told, indeed I had ever been taught, that I must renounce my own righteousness and rely only on that of a

Savior. But alas! I knew not what it meant. To my dark understanding these were words almost without meaning. Sometime in the month of June, or July, I realized an alteration in my views, but so gradual, or rather so faint, was the light which first broke in upon my mind, that I cannot fix with precision upon the day, the important day, when *the day-star arose in my heart, when the prey was taken from the mighty, and the lawful captive restored.* Indeed, whether Christ was ever formed in my heart, I could never say with any great degree of confidence. But that I had views and exercises entirely different from any I had ever experienced before, I can never admit a doubt. It is imprinted on my memory as with a sunbeam. Then, if I was not deceived, the character of God appeared very excellent, infinitely glorious. His perfections shone with resplendent lustre in every surrounding object. In the meanest of his works I thought I could trace the finger of a God. I did not, at that time, have so distinct views of the character of Christ, as Mediator, as some have expressed, and as I humbly hope I have since experienced; but felt myself at times so swallowed up with the perfections of the *ONE GOD*, that I had little or no concern for my own personal safety. I felt that I was in his hands, whose decisions are infinitely just, and that I had nothing to fear. I thought it a source of inexpressible joy, that *the Lord God Omnipotent reigneth*; and these words were, for several days, in my mouth; *The Lord reigneth, let the earth rejoice.* I was astonished that I could have remained so long blind to the beauties of his character. I felt a strong desire that the whole world should *taste and see that the Lord was good.* But these comfortable frames were comparatively short in their duration; for by far the greater part of the time my mind was enveloped in thick darkness, and God was pleased to leave me to the cruel tortures of the grand enemy of all true peace in the mind of man. For two or three days, I seemed to be given up to all the buffetings which the malice of Satan could inflict. Unutterable blasphemies against that Being, whom I thought I adored with my whole heart, were now perpetually the subject of my thoughts. My situation of mind was then indescribably miserable. I viewed these dreadful suggestions as the spontaneous production of a wicked heart. I knew not what to do. In the midst of my trouble I took up a book, entitled *Cases of Conscience*, in which the author observes, *that wicked thoughts, if reject-*

ed and abhorred, will not be placed to our account, but are chargeable only to the father of lies, and properly called the fiery darts of Satan. This afforded me relief. I recollected these words of inspiration; *Resist the devil and he will flee from you.* I gave myself to prayer and to meditation of the Scriptures, and soon found the above passage verified. Tranquillity soon became the inmate of my bosom, and I humbly trust I had joy and peace in believing. The great fundamental doctrines of the Gospel, in which I had been educated, and taught speculatively to believe, I now felt to be an unfailing source of comfort. I saw a beauty I never discovered in them before; and though I could not fully comprehend them, yet I felt a persuasion that *what I knew not then, I should know hereafter.* In the month of September, the same year, I made a public profession of my faith in Christ, and his doctrines, and was received into full communion in the church, in my native place. Since which, I have seen much of the workings of my wicked heart, and have been left to fear, that I should one day fall irretrievably by those dreadful corruptions. There is no truth, of which I feel more forcibly convinced, than that salvation is wholly of grace; that poor, apostate man can never have any ground to hope for salvation from any works of righteousness which he has done; but if he is saved, it must be by the mercy of God through a Mediator. Free grace will be the highest note he can sound through eternity. *Not unto me, not unto me, but unto thy name give glory."*

TO CORRESPONDENTS.

A LAY BROTHER will see that we have compressed the substance of his two communications into one. The publication of them has not been delayed from indifference to their contents.

We are obliged to the person, who some time ago sent us a letter from a daughter in England to her father in America. The intelligence which it contains, except what is of a personal nature, has been laid before the American public.

A correct copy of the letter from Dr. Buckminster, which was inserted in the last volume of the *Panoplist*, p. 220, has been handed to us. The variations are not sufficiently important to require the republication of the letter; though they exemplify the fact, that the alterations of a manuscript, in passing through the hands of several careless transcribers, will be surprisingly numerous.